# The Baptist Kerord

OLD SERIES

Jackson, Miss., July 20, 1939

NEW SERIES VOLUME XLI. No. 29

### Who's Who and What's What

This week Pastor B. A. McCullough has Rev. lames Taylor with him in a meeting at Braxton. Next week he will have Rev. C. E. Welch with him in a meeting at Harrisville.

Forest County: As a result of the Daily Vaation Bible School conducted at the Macedonia laptist Church by the pastor, Rev. H. H. Crisman, three fine boys were converted and have ten baptized into the church.—Reporter H.H.C.

Pastor D. W. Moulder writes that brother R. LEddleman helpful in the meeting at Beulah Church, Simpson. His wife also accompanied him und was very helpful. We had great messages und great crowds. The church was revived and wenty-five were added to the membership, 20 for baptism.

The Derma Baptist Church has just brought to a close their V. B. S. Mrs. J. H. Chrestman was the principal and put the work over in a wonderful way. She had associated with her several other very fine workers. There were 77 enrolled with an average attendance of 71. The church plans for a much larger school next year. -C. S. Thomas, Pastor.

A Vacation Bible School of good attendance, splendid interest, and glorious achievement has just been closed at Woodville. There were eighty-eight to attend the school and forty to receive diplomas. Twenty-seven received special honor seals for perfect attendance. The teachers and workers cooperated in a fine way and did all that they could to make the school successful.—
T. J. Delaughter.

One of the young preachers graduating at Mississippi College the past session was brother Guy A. Little. He dropped out fifteen years ago and did various forms of service. But when the Lord laid it on his heart to preach, he sought to make better preparation and came back to school. He is 38 years old and has a wife and three children. There is nothing like having the grace of perseverence if you hope to win.

We just closed a very successful revival meeting with the Derma Baptist Church. Brother Allen Webb of Itta Bena, was director of the music and proved himself very efficient. He very greatly endeared himself to the people as well as rendered a fine service. The pastor did the preaching. Large congregations attended the services from the beginning. Eight people were baptized at the close of the meeting. There had already been quite a few additions to the church during the year. The Derma people are a fine people.—C. S. Thomas, Pastor.

C. S. Thomas, Pastor.

From July 9-4 I was with brother J. E. McCraw and Clarke-Venable Memorial Church at Decatur. God gave us a real Holy Ghost revival. There were five additions by letter and thirty-four by confession and baptism. One of our Newton boys, Joseph Allmon, had charge of the music and young people's work. He also led in a program of visitation and personal evangelism. This was Joseph's second meeting, and he did a fine piece of work. From July 16-21 we will be together with brother H. H. Bethune, and the church at Oakdale. My time for the summer is full except the second Sunday of August.—R.

Pastor Z. B. McAlpin of Puckett reports a good meeting at New Bethlehem Church, Simpson County. He was assisted by Rev. J. L. Boyd of Meridian. There were twelve additions, ten of them by baptism. The church has recently completed its new building and it was used for the first time during the meeting.

The revival at the West Corinth Baptist Church recently closed with an addition of twenty-one members, fourteen by baptism and seven by letter. The entire community was revived and each phase of the church work strengthened. A B.T.U. has recently been organized and we also have an increase in Sunday school and church attendance. Rev. C. E. Patch of Baldwyn did the preaching and Grover Robertson of Guys, Tenn., led the singing.—Dewey Wallis, Pastor.

Following attendance upon the Baptist World Congress, where I have been asked to assist in the song leadership. I shall supply Sunday the 30th for Dr. R. G. Lee at Bellevue in Memphis, then go to Sulligent, Alabama for the first ten days of August. It is probable I will go to Winona Lake (Indiana) Bible Conference but will be back the last of August and soon at my regular work in New Orleans at the Bible Institute. Will be seeing you at Atlanta I hope.—

At Okolona Pastor R. B. Patterson reports a young people's revival, conducted by four students from Mississippi College: T. C. Clarke, Wayne Todd, Bill Drummond and Carmon Sharp. Preaching and praise and prayer services were held daily, and personal work done on the outside. They had a sunrise prayer meeting, and a conference preceeding the evening service. Thursday night was given to an all-night prayer service. They had good cooperation. The report came too early to give results.

Dr. Baker James Cauthen, pastor of Polytechnic Baptist Church, Fort Worth and Professor of Missions in Southwestern Seminary, delivered the baccalaureate sermon at the graduation exercises of the Seminary on July 14. It was fitting that Dr. Cauthen should deliver the address since he is soon to leave for the mission field in China. Seventeen students representing seven southern states and China received six different degrees from the Schools of Theology, Religious Education and Sacred Music. In the absence of President Scarborough, who was speaking at the Southwide Training Union Conference at Ridgecrest, Dr. W. T. Conner, director of the summer school, conferred the degrees.

The editor was last week in a meeting with Pastor Harvey L. Deer at New Zion Church, Amite County. One thing brother Deer is famous for is that he is one of seventeen children of the same father and mother, thirteen of them boys. He is also a faithful pastor. He has been less than a year at New Zion but the people are following his leadership. There were thirteen additions to the church, ten of them by baptism. Some of the people told us it was the best meeting in years. Miss Lois Page led the singing and had the young people with her. The older members cooperated. On Monday we were nearly rained out. But the people rallied and the congregations grew to the end. They were particularly kind to the visiting preacher. We spent the nights in the home of brother and sister D. Crews who showed us much kindness. Brother Deer is planning to return to the Baptist Bible Institute this fall for more preparation.

### "THE MISSISSIPPI WOMAN'S COLLEGE CASH CAMPAIGN"

June was a time of perfecting plans and seed-sowing in the Mississippi Woman's College Endowment Campaign, only a few thousand dollars coming in in cash and personal notes. Plans were enlarged with the adoption of the note idea. On a recent Sunday at Roxie the church accepted \$500.00 and the church at Bude, \$500.00, both notes being executed in legal form. Thirteen dollars in church building bonds were donated by two individuals. Sixty dollars in Education Commission coupons was donated by another individual. A large number of cash contributions, checks and personal notes have also come in.

At the first of the eleven Laymen's and Pastors' Conferences, being held at Hattiesburg, a goal of over \$15,000 was accepted by churches and associations in that immediate area. Jones County is working after \$5,000. First Church, Laurel, accepted one-half of the associational goal. A goal of \$1,000 each was set in Pearl River County, Jasper, Jeff Davis, Jackson, Harrison, Wayne, and Clarke. Others accepted \$250, \$500, and \$750 respectively. Fruits of our other six meetings will be listed as more definite plans shape themselves.

All friends of Mississippi Woman's College are urged to send cash contributions to the Mississippi Baptist Convention Board office, Box 530, Jackson, Mississippi. Personal notes, checks and other gifts in legal form should be sent to the same address.

—THE PUBLICITY COMMITTEE.

The church at Cruger has called Rev. Joe Canzoneri for one Sunday in the month.

First Church in Columbus ranks sixth among all churches in the Southern Baptist Convention in training awards for the first half of 1939. It led all churches in 13 states, including Mississippi, according to figures released by the Sunday School Board, Nashville, Tenn.—Jack Perkins.

We are giving this week and next something of the churches at Myrtle and Wallerville, where Rev. Percy Ray is leading in a splendid program of work. He has been here only a few years, but new church houses have been built, and in other places where he has labored over 800 souls have been led to the Lord. In the seven years of his ministry he has organized and built five other churches.

The Greene County Associational S.S. Workers Council met Sunday afternoon, July 9, at Cedar Grove Church, with 57 attending. The theme of the program was "Evangelism." Rev. M. E. Hadden gave an inspirational address. Brother G. G. Mooney, who was holding a meeting in the county, gave a helpful talk on Daily Vacation Bible work.—E. M. Ball, Association Supt.

The Mars Hill Retreat for Ministers comes this summer August 7 to 18. This is a small group of ministers meeting in quest of a deeper experience of Christ. Primitive Christian Experience, Current Christian Experience, and Fresh Christian Experience in Modern Church Life—these are the daily topics of conversation. There is no fee of admission and living expenses are extremely reasonable.—Mars Hill College, Mars Hill, N. C.

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### CHRISTIAN UNITY IN THE CONFERENCE

It would be difficult to name the many things connected with the delegates to Madras which differ. Among us were differences of dress, races, nationalities, languages, cultures, political ideals, and many other things. As Christians, we had many marked differences in the churches to which we belong. Many of these differences run deep in life and are believed in desperately. Even so, in the supreme fact that we all believe in God the Father of our Lord Jesus Christ, and His Son; our Saviour and Redeemer, we found a bond of We experienced in this Conference the reality of unity which transcends all the things that differ. a world-wide Christian unity which we already possess. Although we do not have the full measure of Christian unity which Christ would bring us into, we deprive ourselves of a rich blessing and source of inspiration when we fail to be conscious of and appropriate this measure of unity which does exist among those who are God's children throughout the world.

Impressions gained at Madras have confirmed some opinions which I have long held concern-

ing Christian unity.

First, organic church unity can never constitute the basis for Christian unity. I believe this fact was more fully recognized at Madras than in previous conferences. Many of these who believe strongly in organic unity recognize that there are large bodies of Christians who cannot be brought into organic church-unity, but who must have a part in Christian unity.

Second, as Baptists we need to be more conscious of the responsibility we have and the contribution we should make to the cause of true Christian unity. Te fact that we cannot take part in organic unity does not relieve us of this responsibility, nor should it prevent us making our contribution to Christian unity. In my opinion Baptists made a definite contribution at the

Madras Conference.

Third, this Conference sharpened my conviction that as Baptists we have a God-given mission and responsibility which we can fulfill only as we maintain and promote distinctive Baptist churches. The very concept of one organic church, in itself makes this imperative. I believe that an immediate need confronting us in China is that of teaching and training Baptist people in the doctrines and principles of Baptists. We can fulfill our mission as Baptists only as we intelligently understand why we are Baptists.

I believe that we can make our contribution to true Christian unity without lessening our ability to fulfill our mission as Baptists, and that we can promote a program of Baptist work through distinctive Baptist churches without being justly charged with violating the spirit of Christian unity or disrupting the Body of Christ.

—Ex

### REPORT ON INTERDENOMINATIONAL RELATIONS

Editor's Note: This pronouncement on interdenominational relations was adopted by the Southern Baptist Convention in 1938.

Last year the matter of making a reaffirmation of the Baptist position as held by Southern Baptists on interdenominational movements and relations was referred to a committee to report this year. This is our report:

1. We look with deep and sympathetic interest on the widespread desire and passion for Christian Unity. We deplore all hurtful divisions existing among the disciples of Christ. We long for the union of all believers for which Christ prayed. We shall pray and labor for it on a Scriptural basis; but we insist that it cannot and should not be obtained on any other basis.

2. We hold the immemorial position of Baptists, that all true believers in Christ as their personal Savior, are saved, having been born again; and this, without the intervention of preacher, priest, ordinance, sacrament, or church. Therefore, we profoundly rejoice in our spiritual union with all who love the Lord Jesus in sincerity and truth. We hold them as brothers in

the saving grace of Christ, and heirs with us of life and immortality. We love their fellowship, and maintain that the spiritual union of all believers is now and ever will be a blessed reality. This spiritual union does not depend on organizations, or forms, or ritual. It is deeper, higher, broader, and more stable than any and all organizations. We hold that all people who believe in Christ as their personal Savior are our brothers in the common salvation, whether they be in the Catholic communion, or in a Protestant communion, or in any other communion, or in no communion.

3. We here declare our unalterable belief in the universal, unchangeable, and undelegated sovereignty of Jesus Christ. We believe that He is the rightful and only head and sovereign of His churches; that His word and will, as revealed in the Holy Scriptures, is the unchangeable and only law of His reign; that whatever is not found in the Scriptures, cannot be found on the conscience of men; and that the supreme test of true Christian discipleship is obedience to the will of Christ, as revealed in the Bible. This is fundamental. Therefore, neither tradition nor customs, nor councils, nor expediencies can be allowed to modify or change the Word of God.

4. Concerning the church, it seems to us that this is a Divine institution; that it was not evolved from the changing conditions of society, but came from the mind of the Master; that it is an enduring institution, adapted as well to one time and one climate as another; that it is the custodian of the truth, to hold and teach it to the end of time and to all the peoples of the earth. It is a Scriptural body, with a Divine constitution and mission, both of which are revealed in the New Testament. We believe that a church of Jesus Christ is a pure democracy, and cannot subject itself to any outside control, nor bend to a superior clergy. We also hold, with unshaken confidence, to the age-long contention of Baptists, that there must be absolute separation between church and State; and that the right of civil and religious liberty is, in the sight of God, the inalienable and indefeasible right of every human being. We maintain that the Divine constitution of a church of Christ cannot be changed in order to effect organic, Christian union. We maintain, further, that Christ's ideal of a church, with its pure democracy, and the high value that it puts on the individual, is of priceless value, not only to preserve religious liberty but to promote civil liberty as well. We are unalterably committed to the Divine model of church. On this point our convictions are settled.

5. We believe that intelligent, personal conviction in religion is essential to strength in Christian character and to success in any form of Christian work. It must be the working force in any Christian union. Our souls abhor the thought of any union inspired by convenience or by desire to save money. There is one thing worse than commercialized vice, and that is commercialized religion; for if religion becomes an economic question, it ceases to be Christian. We must therefore protest against the many cheap and cheapening methods employed to break down convictions, and to establish a mechanical union out of the disjuncta membra of the several denominations. To us it appears far more consistent and Christian, to appeal to the individual conscience to study the Word of God with openheartedness, and to follow the light that may therein be found. Any union founded on compromise and spurious appeals is a sham union, and will debilitate and retard the progress of Christianity the world over. Any such union must inevitably end in a wide apostasy, followed by inertia, indefiniteness, confusion and waste of spiritual force.

6. We would issue a fraternal warning to our brethren of every communion of the danger of a man-made union. It would constitute a powerful monopoly fraught with many possible perils for the world. It would be too carnal to be safe. Such an advantage and such power would be too much for human nature. We can conceive of it as a great temptation to some would-be world dictator in the event of some unusual crisis

in the future. Only a union dominated by spiritual believers, perfected by spiritual motives responsive to the Lordship of Christ would be safe for the world. This is our profound conviction.

7. Our message to our brethren of other com munions is that since the present divided condition of Christendom is unquestionably the result of departures from the simple teaching of the Scriptures, the only possible road to organic union is back to the Scriptures, fairly interpreted. If it be said that this is, in our present state, impracticable and impossible, we reply, that if that be so, then organic union is impossible with Baptists, for we are unalterably bound to the Scriptures as our law and guide. We speak on this point with absolute frankness and with great plainness, because we crave to be understood by our fellow Christians. We neither ask nor wish any one to come to us, except upon a personal conviction, but would have all to study the Holy Scriptures to find the path of duty; and our confidence is unfailing that there is light sufficient in the Scriptures to guide us all to the Union the Master wishes.

8. Pending the working out of the problem of union we are glad to say that we stand ready at all times to co-operate with all our fellow Christians and our fellow citizens, whether Protestant or Catholic, whether Jew or Gentile, in every worthy effort for the moral and social uplift of humanity, as well as for the equal, civil and religious right of all men in all lands. We could freely co-operate in all good works limited only as follows:

Our most cherished beliefs, our deep sense of duty will not permit us to enter into any federation, council, or what not that would, in any way, obscure the position set out above, or hinder us in the full and free preaching of the whole counsel of God to all the people of the world. By our very principles we are automatically separated, ecclesiastically, from all other people and we cannot help it, unless we stultify our consciences, or renounce the truth, as we are given to see the truth, a course no Christian would wish us to take. We would look with great favor on the union of those bodies whose ecclesiastical polity and principles will enable them, conscientiously, to symbolize together. This would greatly simplify the probrem and constitute an important step toward Christian fellowship.

We beg to say this other word to our brethren of other communions. We cherish in our hearts a deep and abiding Christian love for all our fellow believers in Christ, whether in or out of other bodies, and gratefully rejoice in all that they are doing for the salvation of the lost of the earth.

In view of present incomparable Day of Baptist opportunity and responsibility around the globe, it surely behooves Baptists everywhere to go forward unitedly, wholeheartedly and joyfully with Christ. John A. Davidson

W. C. Allen W. R. White George W. Truett Wm. D. Nowlin.

Alumni and friends of the Southern Baptist Theological Seminary will meet for fellowship meal in the air-conditioned dining room of the Davison-Paxon Company, located at Peachtree and Ellis. Guests will assemble at 5:30 p. m. on Thursday, July 27. A program featuring the Seminary's service to Baptists of the world will be presented. Please secure tickets before Thursday noon from Seminary Booth in Exhibit Hall. A delicious chicken dinner will be served at 75c per plate.

PLEASE PRAY DAILY THAT THE BAPTIST BIBLE INSTITUTE MAY MEET THE \$7,200 INTEREST OBLIGATION DUE AUGUST FIRST. SEND ANY HELP YOU CAN TO W. W. HAMILTON, 1220 WASHINGTON AVENUE, NEW ORLEANS, LOUISIANA.

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### Mississippi Baptists

Your Secretary Says:

"LOVE NEVER FAILS," I Cor. 13:8b

"If my people, which are called by My Name, shall is the is the maselves, and pray, and seek my face, and irra from their wicked ways; then will I hear from is the mill forgive their sin, and will heal their land. Now mine eyes shall be open, and mine are attent unto the prayer that is made in this place."—2 Chronicles 7:14-15.

"It is true that "the heavens declare the glory d God, and the firmament showeth His handiwork." But, left to nature, the Bible taken away, man cannot know of God's tenderness and love, annot know how to love and trust and obey Him properly. Though man might name every star that blazes in the eternal depths; though he might map the heavens and tell the constelutions as his familiar friends; though he might understand the voice of the flowers; though he night catch the monologues of the mountains, the dirges of the oceans, the symphonies of the sheres; though all nature might speak to him the mighty secrets of its origin and Maker, in all this man would see only the majesty and mightiness of God. In God's hand would be the word of justice, on His lips the word of wistom, and around Him the resplendent robe of righteousness, at once man's envy and despair. Only in the Bible may man find out the mercy d God, in the forgiveness of sins, through Jesus Christ."-Truett.

The Mississippi Baptist Evangelistic Committe, at the call of your Director of Evangelism, met last week in Jackson. They considered emphasis for the remainder of this year as, summer revivals, State Mission Week, September 10-17, associational meetings, Convention emphasis and participation in a nation wide day of rayer, Sunday, December 31.

For next year they considered such items as, m district evangelistic conferences, the State Evangelistic Conference, associational evangelistic conferences in the spring, a great "Thus Saith The Lord" Church Loyalty emphasis in line with the nation wide evangelistic crusade, a great Fall Thus Saith the Lord" Stewardship of Substance

Their findings will be reported probably week

III

The question arises "What do we need the \$50,000 for that is to be raised the State Mis-

We are glad to answer that as other questions. Our State Mission budget proper is \$37,-00. (\$2,500 above last year); \$600.00 above the budget-item was voted by somebody to pastoral support; the \$750.00 evangelistic item is outside the budget; Total \$103,850.00. Then there are other State causes.

Beyond this, the receipts for the first three nonths of this Convention year were spent or pledged, leaving us nine months for the work of twelve months in this regard, according to the auditor. Beyond this, the Christian Educaon account was overdrawn \$2,100.00 as of February 1.

You understand none of this money was misandled by this office. It was paid out as voted by the proper body in each instance.

It is needful to give all these facts in fully answering the question asked as to the need for

This offering is not described in the material ent out as a strictly State Mission offering, but is for any and all our State Mission obligations and causes as far as the offering will go.

If the full amount is raised, certainly the Orchanage, Hospital, Ministerial Education and er causes will and should share in it.

IV We have just completed compiling figures for aptisms in the State for last year. They total

13,055 with Clay County, Tate County, and Pisgah Associations missing. The preceding year we baptized 10,128 persons.

Our God Marches On! Mississippi Baptists march with Him!

In some other ways, Mississippi Baptists need to stop retreating. God Almighty sounds a charge, not a retreat!

A leading pastor at a district evangelistic conference presented these facts: "There are nearly a million unsaved people in Mississippi; 1/3 of our people are unenlisted; last year we gave 10% of the proposed goal 14 years ago; we have not given as much in the last eight years as was proposed in 1925 for the Co-operative Program; we have 400 less students in college than 10 years ago (allowing for 100 students at Clarke College); we are caring for less children at the Orphanage than 10 years ago; we have made little progress in reducing the principal of indebtedness in five years; we are paying more than \$100.00 a day interest; in the last 8 years we have not given as much as \$1.00 per capita to all mission causes."

We have not checked all those figures, but we know most of them to be true. It should shock us into action for Christ's sake! Denying true conditions will not solve the problem. Kidding ourselves will not alleviate the situation. Shrinking from the facts will not obliterate them.

Mississippi Baptists! Let us stop retreating along every line! Let us advance with Christ along all lines!

"Our God Marches On!"

LET'S GO

-BR-

By A. L. GOODRICH, Circulation Manager

Cascilla

Rev. J. B. Ray is pastor at Cascilla. Living at Cascilla, he also serves Holcomb, Paynes, Bethel, and New Life. All who know Pastor Ray know that no grass grows under his feet. TVA power having recently come to Cascilla, things are on the upgrade. Cascilla enjoys a good Sunday school led by Deacon Pate Brown. Mrs. Mary Wilson leads the W.M.U. that often boasts 100% attendance. Several progressive moves are now contemplated. Cascilla is one of several churches of Tallahatchie County that have the EVERY

Tallahatchie County Record readers are listed as follows: WEBB 11; PAYNES 22; Enid 1; CASCILLA 21; Charleston 8; PHILIP 11; SUM-NER 42; TUTWILER 37.

More Every Family Churches

Among recent EVERY FAMILY churches are: Calvary, Hinds County, H. M. King, pastor; Good Hope, Winston County; Progress, Perry County, T. W. Hembre; Hickory Flat, J. B. Parker; Mars Hill, Leake County, H. D. Hawkins.

Other pastors would help themselves, their work and their people if they would lead their churches to adopt the E F Plan. "Such popularity must be deserved."

Other Pastors Could

Ellisville, Miss.

Dear Brother Goodrich:

Enclosed please find money order to pay for the Baptist Record going into the 18 homes represented in Calvary Baptist Church. I got them to take the paper by the month, where I couldn't get them to take it by the year. I hope to have another new list of subscribers in the near future from my church in Perry County.

Yours in the Master's Service,

A. J. Linton.

A Reader 45 Years

Dear Brother Lipsey:

Enclosed find \$1.00 on subscription to the Record. I thank you for past favors. I enjoy the paper very much. I have been taking the Baptist paper 45 years. If I ever get to where I can't

pay for it, please do not cut me off as I want to read it as long as I live. Your editorials on the church are very helpful. I wish every Baptist home had the paper so they could read

Yours to serve,

G. W. McNutt, Lena, Miss.

Her Pastor Was Negligent

"I heard my friend-, say she planned to subscribe for the Record but didn't know how to go about doing it. Get in touch with her and give her the facts.

Best wishes,

-0-Room For Others Natchez, Miss., Rt. 1

Dear Brother Lipsey:

Enclosed please find money order for ten (\$10) dollars for ten subscriptions to Baptist Record.

Ours is a very small church in Adams County, with a small membership. So we voted in Sunday school today to have our Baptist Record sent to each family.

W. W. Brown, Supt. Sunday School, Homochitto Camp.

> -0-It Does Help

Natchez, Miss.

Dear Brother Goodrich:

My people are reading the Record and enjoying it. Many of them never saw a copy of it before. Others say that it is like the visit of an old friend.

Blessings on all the Record force.

Fraternally,

W. B. Phipps.

#### -BR-HISTORY OF MYRTLE BAPTIST CHURCH

-0-In the year of 1887, a small group of God's children met at a little school house near where the town of Myrtle now stands, and had a prayer meeting, after which they decided to discuss the organization of a New Testament Church. After much prayer and council, they decided there was a real need for a church to be organized at Myrtle. So being led of the Holy Spirit, the group covenanted together and formed the Myrtle Baptist Church, with the following charter members: J. T. Baker, Mrs. J. T. Baker, Jess M. Riley, Mrs. Jess M. Riley, Geo. W. Riley, Edgar Riley, Ella Riley, J. T. Swain, Mrs. J. T. Swain, Joe G. Stocks, Mrs. Joe Stocks, Levi R. Baker, Mrs. J. J. Scott and . E. Coltharp. They called Rev. B. F. Whitten as their pastor. Then they continued to pray and work until they got a building to worship in. Brothers J. T. Baker, J. E. Coltharp and J. T. Swain played a big part in paying for and building the building.

The building was completed and dedicated free of debt on the 3rd Sunday in August, 1888, with Dr. W. T. Lowrey preaching the dedicatory sermon. Then it continued to grow under the leadership of the following brethren as pastors: Rev. B. F. Whitten, Rev. Turnage, Rev. R. A. Cooper, Rev. Geo. Potter, Rev. J. D. Anderson, Rev. L. R. Burris, Rev. W. E. Berry, Rev. I. P. Randolph, Rev. E. L. Wesson, Dr. J. E. Buchanan, Rev. J. P. Horton, Rev. W. J. Hargis, Rev. T. A. J. Beasley, Rev. C. W. Smith, Rev. Roland Q. Leavell, Rev. Harvey Gray, Rev. J. A. Huffstatler, Rev. F. Z. Huffstatler, and the present pastor, Rev. Percy Ray.

When brother F. Z. Huffstatler left the church as pastor, the church failed to call a pastor for a long time, and when the present pastor came, the church was in such a run-down condition, that he received only \$3.00 for his services the first three months he lived on the field. Any church will get into bad shape without a pastor.

The church has always conducted a Sunday school and has had good attendance. However, the church did not have a B.T.U. until the present pastor came. There was only a Senior Union of the B.Y.P.U. After Rev. Ray came a Baptist

(Continued on page 7)

### **EDITORIALS**

TO THEM THAT ASK HIM

Matthew tells us that Jesus, when talking about prayer, said, "If ye then being evil know how to give good gifts to your children, how much more shall your Heavenly Father give good gifts to them that ask him?" Luke gives us an account of another though similar occasion in which Jesus said, "How much more shall your Father give the Holy Spirit to them that ask him?"

Evidently in Jesus' mind the "all things" mentioned in one place and "the Holy Spirit" in the other are closely associated. Jesus did not seem to speak of the Holy Spirit so often as the apostles did after pentecost. He did speak of the Holy Spirit, and said that he cast out devils by the Spirit of God. He was conceived of the Holy Spirit, and the Holy Spirit came upon him at his baptism to fit him for his ministry; and he resisted temptation in the Spirit and preached in the Spirit. But he did not emphasize the Spirit in his teaching as was done after the Holy Spirit came at pentecost. Probably there is more said about the Holy Spirit in his last discourse with the disciples as recorded by John in the thirteenth to the sixteenth chapters of John than in all the other gospels together. This was because Jesus was preparing him for his own departure, and for the coming of the Spirit.

But this that Luke tells us about the Holy Spirit being given to them that ask him, when put along side of the one in Matthew about giving good things to them that ask him, shows the value which Jesus put upon the work of the Holy Spirit. It does not seem to be straining the meaning of words to say that he makes them practically equivalent. And when you recall the titles used about the Holy Spirit and number the "fruits" and "gifts" which are attributed to the Spirit we seem to be confirmed in this opinion. Jesus puts the Holy Spirit in the class with himself, and he puts himself in the class with the Father. He speaks of the Holy Spirit as another comforter or advocate, of course referring to himself the first comforter. He says the Spirit will guide them into all the truth. And he says that because of the Spirit's coming the disciples will do greater works than he has done. The Spirit is called the Holy Spirit, or Spirit of holiness because of hope of holiness is in the presence of the Spirit alone. Paul enumerates some of the "fruits of the Spirit." They are the things that characterize the Christian's life: "Leve, joy, peace, long suffering, goodness, meekness, faith." This seems about the same thing as that "good things" promised by Jesus in answer to prayer is equivalent to the Holy Spirit given in answer to prayer.

Again Paul attributes every usefulness in a Christian to the work of the Hoy Spirit. He says there are many gifts but the same Spirit-the same cause behind them all. And then he enumerates some of them. But to each one is given the manifestation of the Spirit to profit with all. For to one is given through the Spirit of the word of wisdom, and to another the word of knowledge, according to the same Spirit, to another faith, in the same Spirit-healings, miracles, prophecy, discernings of spirits, tongues, interpretation. But all these worketh the one and the same Spirit, dividing to each one severally even as he will." These passages of scripture about cover all the good things that a Christian needs for his own growth in the likeness of Jesus and his qualifications for service.

Now the blessed thing about it all is that Jesus says that our Father is more willing to give to us the Holy Spirit than earthly parents are to give good gifts to their children. Everybody knows that earthly parents, though they are far from what they ought to be, and not disposed always to help other folks, and maybe not always able to give their children what they would like for them to have are at least willing. You can at least lay that to their credit. Now

God is more willing. The whole nature and disposition of fatherhood derives from him. The paternal impulse originates with him. "He giveth to all men." And all the more is he willing to give to his children. And he wants to give them only that which is good; his desire is to give them the best. "The promise of the Father" is the Holy Spirit.

....There are certain gifts that are to be had for the asking. This means not only that they are free, easy to secure; but it also means that they are not to be had except by those who desire them enough to ask. The Holy Spirit is our Father's greatest gift. This gift includes all others. And we who ask receive.

### HE SPOKE OF THE HOLY SPIRIT

-0-This expression as many will recall is given to us in the Gospel of John. Jesus had said, "He that believeth on me, from within him shall flow rivers of living water." Jesus did not stop to interpret the words. Perhaps even John did not understand them at the time. There were some words of Jesus which could only be understood in the light of future events, particularly after the Holy Spirit had enlightened their minds. It is a good thing sometimes to plant truth into people's minds which can only be understood in after years. Jesus said to Peter, "What I do thou knowest not now, but thou shalt know hereafter." He was in no state of mind to understand what prompted Jesus to wash the disciples feet. But he did come to understand.

And so when Jesus spoke of rivers of living water flowing out of believers, John kept the words in mind and afterward understood them perfectly, and interprets them for us: "This he spake of the Holy Spirit which was not yet given, because Jesus was not yet glorified." There is no difficulty in understanding at least in some measure what Jesus meant by the living rivers of water flowing. He is speaking of the benefits that come to other people from the lives of Christians. Water has always been one of the world's greatest blessings. And not only is it a blessing in itself but it brings other blessings with it. We cannot live long without it, and the things on which man depends for life and substance disappear and are impossible without water. Any one who has passed through a country like New Mexico for example is made acutely aware of this. You pass through waterless places as barren as a rock, and within a few minutes you are passing by fields luxuriant with crops of cotton and corn. The difference is that in these latter places the drainage canals have brought the water which makes life to spring up everywhere. There you can understand what the Bible has to say about the water of life.

Jesus says that from within the believer these rivers flow. The Christian becomes the world's supply. He becomes a "channel of blessing." This is so because he has by faith laid hold on Jesus, and the life that was in Jesus is in him. He is "partaker of the divine nature." We are not the power house, but when the wire becomes connected with the power house, it transmits the power, and it alone transmits the power. Jesus said, "He that receiveth you receiveth me, and he that rejecteth you rejecteth me."

But we ought not to fail in getting the significance of the word "rivers." A river is the biggest stream we know about. But Jesus did not say river (singular number), he said rivers, plural number, and he did not limit the number. There are more ways of being useful than one, and we ought not to be satisfied with one if we may be serviceable in many. God's resources are infinite, and a meager, limited amount of good accomplished ought not to satisfy us. It does not satisfy the Lord, nor does it meet his requirements for us nor provision for us. The greatest failure of Christians today probably is the failure to fulfill their God-given mission in its fullness. Our littleness is our curse and the curse of the world.

And let us not forget that Jesus "spake of the Holy Spirit" which was not yet given, because Jesus was not yet glorified. It is the Spirit of God in us that works to produce the life giving stream. We have hardly realized what it means to be filled with the Spirit, the Spirit of life. Jesus said ,"Because I live, and ye shall live." I came that they might have life, and should have it abundantly. Why should we all not pray earnestly, believingly that the promise of Jesus be fulfilled in us.

John said, "The Holy Spirit was not yet given, because Jesus was not yet glorified." He referred to his fulfilling his mission on the cross, his resurrection, and especially to his ascension and enthronement at the right hand of God. The enthronement of Jesus comes before the gift of the Spirit. A man cannot become a Christian or have the witness of the Spirit until and unless he enthrones Jesus in his own heart. When Peter preached to Cornelius and his household, he said of Jesus, "He is Lord of all." And the Holy Spirit fell on all of them.

### PLAYING THE FOOL

Playing the fool is not a modern game. Saul said, "Behold I have played the fool." It is a queer thing that playing the fool is indulged in as much by the higher ups as by anybody else. Saul was a king and he did it. It is to his credit that he saw he had done it, and acknowledged it. Some do it and never acknowledge it. They try to cover it up and lay the blame on somebody else. Saul came out with it. It is also to his credit that he said at the same time, "I have sinned." It will do a man no good to acknowledge that he has played the fool unless he can go deeper, go down to the roof of the matter and say, I have sinned. To say merely, "I have played the fool" is to say simply, "I am sorry I have been caught." But to say I have sinned is to get back to God and start right, start all over

We acknowledge to being led to this meditation by the things that have happened in the last two weeks in Louisiana. Of course what has happened in these two weeks is but the culmination, the outcropping of what has been going on under cover for some time. We do not know the extent of the guilt of any parties, nor how many may eventually be found to be guilty, but what has happened is enough to bring the blush of shame to many. That men not only high in civil offices and educational circles, but also in religious connections, should be charged with high crimes, this shakes the faith of many in the security of our social structure.

But what strikes one as strangest about the whole matter is that anyone should think that he can walk on coals of fire and not be burned; that he can play with a viper and not be bitten; that he can take what does not belong to him and use it in gambling speculations and come out a winner. This thing has been tried so often in the past and it is doubtful if ever one escapes unscathed. Certainly nobody can escape without a moral collapse; and the one who escapes without coming at last into open condemnation and public shame is so rare as to make the venture only the work of one who plays the fool.

Sin will make a fool of any man who dallies with it. When you destroy morality and honesty, you have started on the road to madness and imbecility. It is likely that one looking down on a world led astray by sin, from another world where sin has never entered, would think of it as a mad house, an asylum for creatures with a queer twist in their brains.

Our one hope is that the demonstration of madness seen in our neighboring state may shock some who might otherwise be led to play the fool in this crazed era of gambling which always threatens the use of other people's money for foolish speculation which is often simply peculation.

The church at Hardy has had a good B.T.U. Recently they organized a W.M.S., a Brother-hood, and a Junior B.H.U. Revival meeting began July 16, with the services and dinner at the church.—Mrs. I. Gattis.

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### PRESENT-DAY CHALLENGE TO THE BAPTIST MINISTRY Dr. Glen E. Wiley

\_\_\_\_\_ I Cor. 9:16

With all the hue and cry now for church union, the question arises as to whether Baptists any larger have a vital place and a serious task in the modern world. The answer is at once in the affirmative. So far from being outmoded and absolete, our Baptist genius fits into every spect of modern life, and answers its every spect.

The real competitors of Christianity in the modern world are no longer the so-called non-Christian religions of the East. Three new rivals, or old rivals in new garb, have come into the field—humanism, communism, nationalism.

Here are some of the teachings of Humanists:
The idea of God is pure invention of the human
mind." "The idea of God is the long shadow of
our own desire, projects on a cheerless sky."
Humanism accepts the responsibility for the
conditions of human life, and relies entirely upm human effort for their improvement." This
teaching is both a denial of the reality of the
spernatural and a claim that it is unnecessary.
Communism also presents a challenge to Baptists. Communism is a religion. When Communism dethroned Jehovah, it defied Lenin. When
the churches were destroyed, the factories were
calted. With the rejection of the Bible, communism made the writings of Karl Marx their
Scriptures.

There are now more than 6,900,000 agents of militant atheism scattered throughout the world. A primer of communism says: "The first lie is God. The second lie is the idea of right. When you have freed your minds from the fear of God and from the childish idea of and respect for right, then all the remaining charms that hind you—property, marriage, morality, justice—will snap asunder like threads. Let happiness be your own law."

Nationalism also challenges the genius of Baptists. Nationalism has flamed into a passion in many places, and in the Orient has materially hindered the progress of missions. In Europe it has made its greatest headway. The symbols are commonplace, in many cases a shirt, garb of the working man. We need to realize that these simple things have a tremendous appeal to the populace.

The Nationalists propose to take over everything: commerce, culture, tariffs, thinking, fisheries, families, railways, religion. How this last should bring revolt to every Baptist conscience! It is the old issue of church and state, against which Baptists ever have made their pronouncements. With Baptists, Jesus Christ is Lord in all and over all. We can put no name before His. Nationalism sets up a barrier to world-brotherhood, puts race, creed, culture, class—one class against all others. But we believe that Jesus Christ came into the world to make of all men brothers, children of the one Father, with whom there is no race, no class, no barrier.

These are tremendous things, but Baptists will be found equal to them. However, there are some things about which there must be no question in any Baptist preacher's mind.

I A Baptist Preacher Must Be Positive That He Is Called of God to Preach His Gospel.

In my library I have a volume which cites many different reasons men have given for entering the Christian ministry. Some declare their parents insisted upon their becoming ministers. Others say they have excellent voices, and the ministry is the best place to use that gift. Others want leisure time, and they think the ministry affords such leisure time. The one and only legitimate reason for entering the ministry, that of a direct call from God, was given the LOWEST PLACE OF ALL!

Baptists should make it clear that if a man is contemplating entering the Christian ministry, he must be sure that he is actually called of God, set apart, Divinely ordained to preach the unsearchable riches of God's grace. If he has

any other conception of the Christian ministry, he is doomed to ignominious defeat and unutterable failure. He will find many occasions when he will want to quit, and the only power that can carry him over that period of human weakness in his ministerial life will be the undeniable call of God.

The Apostle Paul says: "Woe is unto me if I preach not the Gospel." He felt that there was absolutely no question about it, nothing else for him to do, no choice for him to make. God already has made it for him. There be no other answer for him to give the Lord than, "What wilt thou have me to do?" A friend of mine used to say that there were two things to be considered in Paul's statement. First, "Woe is unto me if I preach not," and "Woe is unto me if I preach not," and "Woe is unto me if I preach not the Gospel."

II. The Baptist Minister Today Is Challenged to a War of Truth Against Error.

Harmful currents of thought are sweeping our land. One summer, every Sunday afternoon, I listened to a distinguished preacher over the radio, who said again and again: "It is a great pity that preachers have said so much about sin. The word "sin" never should have been mentioned. Sin is nothing but man's fall upward in his struggle to become God-like. This man has made such an appeal to the public mind that he has outgrown his building, and has had to rent a large theatre to accommodate the crowds that went to hear him.

One of the Baptist ministers in a certain city, graduate of an eastern institution, said in his church one Wednesday night: "I hear a great deal about regeneration around here. What is regeneration? I'm sure I don't know." He called a little boy to the platform and said: "Do you see this lad? Who would say that he needs regeneration? He knows nothing of sin. Some of you say that soon he will reach the age of discretion, and then will be lost and need conversion. But, let me tell you the truth. When he was born into the physical world, he was, at the same time, born into the Kingdom of God. God is his Father, and he is God's child. Now, what he needs, rather than conversion, is to be so protected that he will never fall out of the Kingdom of God."

What are we going to say to these harmful teachings? If ever Baptists had a distinct call to service, it is now. Do we believe there is need of regeneration, that there is sin in the lives of men and women and boys and girls, and that such are saved ony by the grace of God through repentence and faith in Christ's sacrifice on Calvary's cross?

III. Baptist Ministers Today Are Challenged to Preach the Word.

We must preach Jesus Christ, heaven-sent, virgin-born, God in the flesh, a vicarious atoning Saviour. When any congregation has become so infected with apostasy that their minister can stand in his pulpit and preach a sermon titled, "The Peril of Worshipping Jesus," and that congregation not rise up in indignation against him, all other Baptist ministers should denounce him, no matter how brilliant and popular such minister may be.

It is our privilege and awful responsibility to stand before a sinning, dying world, and present Jesus Christ as God the Saviour, redeemer, crucified, risen, ascended, reigning and returning Lord. Any other message is rank error and deserves to be unmasked.

We must preach the Bible as the Book inspired of God, infallible, innerant. Let Baptist ministers waver in their loyalty to the Word of God, and their power is gone, and with it every right to claim the leadership of the Holy Spirit. Let them place their dependence in man's wisdom, ever so slightly, as over against this revealed mind of God, and they will hear ringing in their ears, "The wisdom of men is as foolishness with God."

Baptists need to be bold in presenting God's grace as the only means of salvation. There are many today who are adding something to justification by faith. They are teaching that we are justified by faith and works. When the Apostle

said: "By grace are ye saved, through faith, and that not of yourselvés, it is the gift of God, not of works, lest any man should boast," he settled once and for all this question of salvation by works. The phrase "in Christ", together with its equivalent, appears in the grace teachings of the New Testament no less than 130 times. There never appears a single time any hint as to any possibility of being "in Christ" any other way but by Grace.

One day an old Negro Baptist preacher told me that he had attended recently a Holiness meeting. The Holiness preacher saw him there, and asked him to speak. The old Baptist preacher said that he had promised his Lord never to refuse an opportunity to testify of His grace, and so he arose to speak. "I don't suppose you're goin' to like what I say," he commenced, "but I can't help that. You say you'se got de Holy Ghost. Well, I ain't got no Holy Ghost. I ain't never had no Holy Ghost, and I don't never expect to have no Holy Ghost. I can't get the Holy Ghost. But, I'll tell you what is so: the Holy Ghost is got me. I'm saved by grace, and I'm kept saved by grace. I don't depend on no law or good works or nothin' else. I just depends on the Holy Ghost who got me when I give myself to Jesus Christ, who died and rose agin to save me. And only by grace do I ever expect to see Him face to face." He says that broke up the meeting, and everybody went home.

IV. There is Another Challenge to Baptist Ministers: How to Get Along With Each Other.

There is such a thing in the New Testament as the doctrine of cooperation. The Scripture says that we are "workers together with God." Constantly, we emphasize that we are working with God in spreading the Light. It also says that we are workers together. There should never be any jealousy or littleness or failure to cooperate among us. There is work enough for all, and our denomination is so loosely bound together humanly that it is imperative that we keep ourselves tied to Him who is our Lord and Master. Then He will bind us to each other solidly. This is the greatest day Baptists have ever known. To the fight!

An eight day revival meeting at Inverness, Miss., in which the Baptist church had the help of brother N. D. Timmerman as evangelist, and brother Robt. Cooper as choir director, seven were added to the church at the last service of the meeting. Brother Timmerman is a safe and sane evangelist. And brother Cooper is one of the best song leaders in the state. These men ought to be kept busy. We began our eleventh year as pastor of this church with the brightest prospects we ever knew. We moved on this field ten years ago July 3. In that time the clouds have gathered and the lions have roared, and the depression has pinched. All the while I have had this attitude-Lord, I do not know the way, but you do; I will follow. Psalms 37.5, has been the motto of my life.-G. W. Baldridge.

W. M. U. PAGE-

(Continued from Page 8)

amount as its minimum contribution to this building project. So far all states meeting in annual session since the Board meeting have approved the campaign and pledged their full support.

It is the hope that all states will carry over into the new plant all memorials in the present building. It is the hope also that many new memorials will be established, such as student bedrooms, bedrooms and offices for faculty and staff members, various parts of kitchen and infirmary, library, indoor recreation room, class rooms, etc.

As daughters of the W.M.U., many of whom may some day have the privilege of attending House Beautiful, we have a wonderful opportunity of sharing in this worthy undertaking. May we, by doing our part, help make the Training School of tomorrow a greater, larger, more glorious House Beautiful. In this way we may follow with love and interest that great silver stream that flows out into all parts of the world.

J. B. LAWRENCE, Executive Secretary

JOE BURTON, Publicity Secretary

VARIED RIDGECREST PROGRAM OFFERED

A varied program offering feature addresses daily by the missionaries and such outstanding denominational leaders as Dr. W. R. White and Dr. M. E. Dodd is offered by the Home Mission Board at its conference in the cool hills of North Carolina, August 6-11.

Twenty-five missionaries will participate in the Ridgecrest meeting, giving their personal experiences of grace and divine call to mission work and intimate glimpses of their fields. Prominent Baptist leaders will contribute to the week's conference which has as its theme, "Crowning Christ in the Denominational Life."

The complete program follows:

Monday, August 7, 1939

Theme: Crowning Christ in the Denominational Life.

Text: "He is the head of . . . the church" (Col. 1:18).

Morning

7:20-Morning Watch-by a Missionary. Theme: My personal Experience of Grace and Divine Call to Mission Work.

8:00—Breakfast.

9:00-Worship Service-Praise, Prayer and

9:30-Missionary Address-Rev. I. E. Gonzales, Austin Texas. Theme: Crowning Christ in my field of labor.

10:00-Panel Discussion:

1. We Baptists Crowning Christ-Dr. J. E. Dillard, Nashville Tennessee.

2. Crowning Christ in Mission Administration -Seeking to Know and to do His Will-Dr. J. W. Beagle, Atlanta, Ga.

3. Crowning Christ in the local church life-Making Him Central in every organization and activity-Miss Juliette Mather, Birmingham, Ala.

4. Crowning Christ in Missionary Education-Adequate Church Schools of Missions-Mrs. Una Roberts Lawrence, Kansas City, Mo.

5. General Discussion-Questions and Answers each speaker given one minute.

11:30-Prayer and Praise.

11:45-Missionary Address-Dr. M. E. Dodd, Shreveport, La. Theme: Christ Central. 1:00-Lunch.

Afternoon

Rest, Recreation, and Sight-Seeing.

Evening

6:00-Dinner.

6:45-Vespers-Dr. W. R. White, Oklahoma City.

7:30-Praise and Prayer.

7:45-Missionary Address-Rev. M. K. Cobble, Andersonville, Tenn. Theme: Crowning Christ in my field of work.

8:15-Missionary Address-Dr. J. E. Dillard. Theme: Crowning Christ in the Homeland-The Message and Ministry of Southern Baptists.

Tuesday, August 8, 1939

Theme: Crowning Christ in Education. Text: "They ceased not to teach . . . Jesus Christ". (Acts 5:42).

Morning

7:20-Morning Watch-by a Missionary. Theme: My Personal Experience of Grace and Divine Call to Mission Work.

8:00—Breakfast.

9:00-Worship-Praise, Prayer and Testimony. 9:30-Missionary Address-Rev. Paul C. Bell, Bastroy, Texas. Theme: Crowning Christ in my field of labor.

10:00-Panel Discussion:

1. Crowning Christ in Literary Education-Making Christ dominant in the curriculum of our schools and colleges-Dr. J. M. Price, Seminary Hill, Texas.

2. Crowning Christ in Pastoral Leadership-Giving a Word Vision-Dr. W. R. White.

3. Crowning Christ in the B. T. U. and Sunday School organizations-Giving a Missionary Objective-Rev. J. L. Moye, San Antonio, Texas.

4. Crowning Christ in Denominational Cooperation-Every Board, Agency and Institution obeying His command and unselfishly working together in establishing His Kingdom-Dr. Roland Q. Leavell, Atlanta, Ga.

5. General Discussion-Questions and Answers -each speaker given one minute.

11:30-Prayer and Praise.

11:45-Missionary Address-Dr. M. E. Dodd. Theme: Crowning Christ in the American school. 1:00-Lunch.

Afternoon

Rest, Recreation and Sight-Seeing. Evening

6:00-Dinner.

6:45-Vespers-Dr. W. R. White.

7:30-Praise and Prayer.

7:45 - Missionary Address - Rev. Lawrence Thibodeaux, Rosedale, La. Theme: An Adequate Program of Christian Education.

Wednesday, August 9, 1939 W.M.U. Day

Theme: Crowning Christ in Service. Text: "For His name's sake they went forth." (3 John 7).

Morning

7:20-Morning Watch-by a Missionary.

These: My Personal Experience of Grace and Divine Call to Mission Work.

8:00-Breakfast.

9:00-Worship-Praise, Prayer, and Testimony. 9:30-Missionary Address-Miss Wilma Bucy, Atlanta, Ga. Theme: Crowning Christ in my Field of Service.

10:00-Paniel Discussion:

1. Our Young People, the Hope of the Future-Miss Juliette Mather.

2. From the Aztec Country-The Mexican Women and Missions-Mrs. J. L. Moye, San Antonio, Texas.

3. From the Wigwam-the Indian Women and Missions-Mrs. A. W. Hancock, McAlester, Okla.

4. From the Gem of the Antilles-the Cuban Women and Missions - Mrs. M. N. McCall, Havana, Cuba.

5. Discussion.

11:30-Prayer and Praise.

11:45-Missionary Address-Dr. M. E. Dodd. Theme: Crowning Christ in the Home.

1:00-Lunch.

#### BR THE NORTHERN BAPTIST CONVENTION IV

By Norman W. Cox

The procedure of the Northern Baptist Convention is exactly opposite to that of the Southern Baptist Convention in the matter of the relationship of the State Conventions to the general body. The Northern Baptist Convention, through its National Council, assumes that every dollar given by the churches is the property of the Northern Baptist Convention, and that the National Council has the exclusive right of pro-rating it for the purposes for which it is to be used. In the South the State Convention decides how the funds shall be divided. In the North the National Council determines this division.

The state of West Virginia, where I ministered for six and a half years illustrates the point. Until three years ago, the division was about 20-80, that is every dollar was sent to the state secretary's office to be forwarded to New York undistributed. In New York they sent back an amount equal to about twenty per cent of West Virginia's total contributions for state missions and the general work that was done in the state under state auspices. The situation became so acute that West Virginia kicked over the traces, and proceeded to divide its own funds, and sent the New York office fifty per cent of its receipts. This was regarded as a secession action. For nearly three years there was no meeting of

the State Board held but that a representative of the National Council office was there suggesting and pressing the plea that West Virginia return to the fold. It was not the only state that took such action. Finally, the first of this May, West Virginia began again, because of this pressure, to send its money to New York, and has the promise of receiving back forty per cent.

The above is an illustration of the fact that the Northern Baptist Convention exerts a definite authority over the denominational organizations throughout the states. They insist on doing the promotional work through representatives of their New York office. Operating in this way the overhead costs are unusually high. The relation of the states to the convention is just about the relation of individual states of this nation to the federal government as it has come to be within the last few years. The only difference being that the relationship of the states to the federal government is defined by law, while the relationship of the National Council to the State Convention is defined by a practice of precedent that assumes an authority which is repugnant to basic premises of Baptist polity.

Northern Baptists are completely tied up with the International Council of Religious Education. Their Sunday school teachers training courses and methods proceed from that source. This gives them an approach to the important field of the Sunday school work that is completely dominated by the inter-denominational agency. The consequence of this is very far reaching. I think the contrast in general might be stated in the form of the following type emphasis. There it is religious EDUCATION, here it is RE-LIGIOUS education. Their leaders' training courses are primarily designed for those who are college graduates. It specializes in speculative theory. It knows little of practical approach.

Through the American Baptist Publication Society an effort is made to give direction to the Sunday school forces. But they are so understaffed that there is available, at the most, not more than ten per cent of the service which the Sunday School Board renders its constituency.

The greatest handicap to the Sunday school work in the Northern Baptist Convention grows out of the theological attitude of the pastors and churches. The American Baptist Publication Society is continually on the spot with its constituency in this matter. To illustrate, it is too orthodox for the modernist, and they will not have it, and look elsewhere for their perodicals. It is not orthodox enough for the extreme conservatists, many of whom buy elsewhere. The result is that the Publication Society tries to please as many as it can in its Baptist constituency, and for quite a long time the results are not all that could be desired. Their business has declined greatly. In the last two or three years they have been doing a very much better job, and they are hopeful that they will be able to meet even more successfully their problems in the future. We in the South should be thankful to God that our work is not hindered in the way it so unfortunately is in the North by these divisions.

(More next week).

### LET HIM WHO WOULD REDEEM THE WORLD

Edward Sebastian Campbell -0-

Who has not known the depths of solitude Nor sensed the piercing blade of sorrow; How can he know when life is good; How hope for some good-morrow?

Who has not felt the pinch of poverty Nor borne the brunt of social greed; How can he have true sympathy In solving human need?

Would you redeem the wretched, war-torn world From blazing deserts; bleaching skulls? Go hungry, naked like the wolves; Be lonesome like the gulls.

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OUR NATION'S SHAME By Bishop James Cannon, Jr.

On June 2nd the Associated Press brought the us to our American people that the Steamship Louis with 907 passengers, men, women and dren, was anchored off the neighboring Isof Cuba, and that the passengers had been sed admission by the Cuban authorities, alogh they had passports with proper visas m Cuban representatives in Germany, and had aid their passage with reasonable expectation at they would be permitted to land in Cuba and remain there at their own charges until they id enter the United States under the quota gulations of our immigration laws. These pesengers were all Jews. After much tribulation. and by great sacrifices, they had managed to scape from the clutches of their Nazi German recutors. The only charge against them was hat they belong to the Jewish race.

To that same Jewish race belonged Moses. amuel, David, Isaiah, Paul and Peter, and ough his mother, Mary, the God-man, our lord Jesus Christ. The Cuban government and the Cuban people are supposed to be Christian sentiment and belief. But to the amazement all humane persons the Cuban government leavored to put a tax of nearly half a million ollars and guarantes of maintenance as a price r the admission of these helpless Jewish refunes. That any government should try to make bargain based on the misery of these Jewish refugees was monstrous. But when this proposal vas finally met by the American-Jewish Comnittee it was declared to be too late. How much of graft was involved in the proposal will probbly never be known.

The steamer containing these miserable people ruised around in nearby waters for several days, and the press reported that the ship came close mough to Miami for the refugees to see the lights of the city. The press also reported that the United States Coast Guard under instructions from Washington followed the ship while it was in American waters to prevent any possible landing on our shores. And during the days when this horrible tragedy was being enacted right at our doors our government at Washington made no effort to relieve the desperate situation of these people, but on the contrary gave orders that they be kept out of our country. Why did not the president, secretary of state, secretary of the treasury, secretary of labor, and other officials confer together and arrange for the anding of these refugees who had been caught in this maelstrom of distress and agony through no fault of their own? Why did not our Congress take action in accordance with the free and humane spirit which has characterized our people and our government in the past? The failure to take any steps whatever to assist these distress-4, persecuted Jews in their hour of extremity was one of the most disgraceful things which has happened in American history, and leaves a stain and brand of shame upon the record of our nation. The fact that the Dutch, the Belgians, the French and the British are reported to have rranged to admit these trapped refugees simply adds to the shame upon our own government that we should have known and seen their misery and should have played the part of the riest and of the Levite rather than of the ood Samaritan, and that we should have passed by on the other side and left these Jews to hatever fate might befall them on their return

This failure on the part of our government to help the stranded Jewish refugees is in accordance with the attitude taken by our government toward the Japanese unprovoked, unjustifiable, harbarous warfare against China. This warfare has been open and undisguised and has continued for nearly two years, accompanied by the indiscriminate, merciless, horrible slaughter of civilian men, women and children, the destruction of unfortified towns and cities, and of schools, churches and hospitals wherever the Japanese airplanes or armies have gone.

Our government is a party to the Nine-Power

Treaty which was signed February 6, 1922, by representatives of the United States, Belgium, the British Empire, China, France, Italy, Japan, the Netherlands and Portugal. The signatories agreed to respect the sovereignty, independence and territorial and administrative integrity of China; to use their influence for establishing and maintaining the principle of equal opportunity for trade and industry of all nations; and to refrain from taking advantage of conditions in China in order to seek special rights or privileges which would abridge the rights of peoples of friendly states.

This unprovoked Japanese warfare called forth an appeal from Generalissimo Chiang Kaishek to the nations of the world, especially to the signers of the Nine-Power Treaty, to intervene to stop the Japanese warfare. Realizing in September, 1937, that Japan had determined to secure control of China so as to be the dominant power in all trade and governmental relations, I wrote to Secretary of State Hull and urged him to take immediate steps to put an end to the undeclared Japanese warfare by severing diplomatic relations with Japan as a violator of the Nine-Power Treaty, accompanied by a ban on all monetary or trade relations with Japan as long as she continued to violate her Treaty pledges to help the other nations to maintain the sovereignty, independence and territorial and administrative integrity of China. But nothing has been done by our government to indicate its official disapproval of the barbarous warfare of Japan against China. Diplomatic and trade relations have remained as though Japan had not become a veritable outlaw, as though she was not flouting the rights of other nations in utter disregard of the Nine-Power Treaty.

Our present neutrality law states that the president must declare an embargo against shipment of arms to belligerents as soon as he recognizes that a state of war exists. Is there any doubt whatever that a state of war does exist in China? Has the United States a president who has not the information or the intelligence to know that such a state of war does exist? Why then has the president remained silent? What right has he to ignore the responsibility placed upon him by the neutrality act? Why has he not declared that a state of war does exist in China? Does not our government know that Japan has been continuing her warfare in direct violation of the Nine-Power Treaty of which our own government is one of the signatories? Does not our government realize that if Japan accomplishes her purpose in China she will dominate every important policy of the Chinese people, and that there will be no independence, no territorial, no administrative integrity of China, and that Japan will determine what rights and privileges the other signatories of the Nine-Power Treaty will have left to them?

Thinking to take Great Britain at a disadvantage because of the present European situation, Japan is using strong measures to secure certain agreements favorable to her plans in China and contrary to the Nine-Power Treaty agreement. Press reports state that Japan's pressure is chiefly against Great Britain, and that she has been careful not to antagonize the United States. But is not the honor of the United States bound up with that of all the other signatories of the Nine-Power Treaty? Shall not our government join with Great Britain, France and the other signatories of the Treaty in demanding that Japan shall cease her undeclared barbarous warfare, and shall respect the provisions of the Nine-Power Treaty? Or shall our government continue its illogical, spineless course in its dealings with Japan?

The president of the United States addressed a notable appeal to Herr Hitler for the preservation of peace in Europe. Why has he not addressed a similar appeal to Japan to cease her warfare in China? Why has he not proposed to try to arrange a conference to consider the questions at issue between China and Japan?

It is the shame of our government, and to that extent of the nation as a whole, that for nearly two years it has continued diplomatic and trade

relations with a nation which has flouted her treaty with us, and has become a veritable outlaw among the nations of the earth. Can not something be done to compel the president and the government to meet the responsibility which is upon them to join with other nations to enforce the provisions of the Nine-Power Treaty quoted above?

Richmond, Va.

### MYRTLE BAPTIST CHURCH-

—o— (Continued from Page 3)

Training Union was organized, and has continued in full force since then with large membership and attendance.

A W.M.U. was organized in 1920, and has been doing good work since that time.

Since the coming of Rev. Percy Ray as pastor, the church has grown rapidly. He came as pastor of the church in 1936, conducting a revival that year, which resulted in a great spiritual awakening, and 137 professions of faith, and the pastor baptized 69 into the church. The church has continued to grow these three years in every way.

The old building had been standing for fifty years, and was in a very poor condition, and almost ready to fall down. The roof caught fire in 1937, and burned a large place in it. Then the pastor began to lay on the hearts of the people the need of a new building. The old building was located so near the railroad that the preacher would have to stop preaching and wait for the trains to pass because of so much noise. Trains always passed during each service. So the pastor urged the people to get a new church site, far from the railroad. Many opposed the building of a new church, and many of the old members fought the idea of moving the building to a new place. Many feared that the church was not able to build a new building, but the pastor kept on preaching, pleading and praying, until he got the church to agree to move to a new site, which was selected on the new 78 concrete highway, and an acre of ground was purchased for \$200.00. The ground was dedicated to the Lord in a very impressive service. The work soon began, with the pastor as chairman of the building committee. The weather conditions became so bad that very little progress was made that year, but in the spring of 1938, the pastor put on his unionalls, and took a group of men and went to work and the building was completed and ready for service the 1st Sunday in June, 1938. The building was paid out the 15th day of May, 1939, and became free of debt, and was dedicated on the third Sunday in June, with Dr. J. W. Jent of Shawnee, Oklahoma, preaching at 11 o'clock a. m., Dr. N. Penick of Jackson, Tenn., at 2:00 p. m., and Dr. R. G. Lee, of Memphis, Tenn., preaching the dedicatory sermon at 3:00 p. m. The pastor prayed the dedicatory prayer, and gave to the Lord for His service and glory the new brick veneer building with a concrete basement containing ten Sunday school and B.T.U. rooms, which are formed by partitions which roll open and give the basement one large auditorium for socials, suppers, etc., valued at \$9,000.00.

The church believes in discipline of its membership, just as Paul taught in the New Testament, and when members go wrong or cease to attend and give to the church, fellowship is withdrawn from those who do wrong unless apologies are made to the church.

The Rev. Ray has led the church in a fine way since his coming, and has kept them missionary-minded all the time, and this year 15% of everything that goes through the church treasury goes to the Co-operative Program.

Recently chimes were given to the Calhoun City Baptist Church by Mr. Tilden Pryor and his sons, in memory of Mrs. Tilden Pryor. The chimes with the Hammond Organ, do more than make a fitting memorial, for they are so useful in the worship services of the church. This beautiful tribute is greatly appreciated.—J. W. Siler, Pastor.

### Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Recording Secretary-Mrs. D. C. Simmons, Jackson, Miss Personal Service-Mrs. A. L. Goodrich, Clinton, Miss. Vice-President-Mrs. G. W. Riley, Clinton, Miss.

President-Mrs. Ned Rice, Charleston, Miss. Executive Secretary-Miss Fannie Traylor Young People's Secty.-Miss Edwina Robinson Mission Study-Mrs. W. A. Bell, Jackson, Miss.

Mrs. J. H. Street, 1412 Fifth St., Laurel, Miss. Margaret Fund Trustee-Mrs. D. M. Nelson, Clinton, Miss. Training School Trustee-Mrs. J. L. Johnson, Jackson, Miss.

#### Personal Service

July, one of our hottest months is here again, but we don't want to have a let-down in our Personal Service work.

This month we want to major on work with our Negro friends. There are so many things we can do for them and we will get a blessing as well as give one. Contact the pastor of the church and arrange for a meeting with the Negro women. The Y.W.A.'s could have a similar meeting for the girls.

This is the time for reports. The ones that I am receiving are splendid, but I am not getting nearly enough. Remember I want reports if you have done just a little work.

I want to know about your joys and discouragements if you have them. If I can help you I am at your service.-Mrs. A. L. Goodrich.

-0-The following material is called for in the special Training School program arranged for the Y.W.A.'s. Be sure to make good use of it.

HOUSE BEAUTIFUL

By Sue Terry Standing there the house is beautiful.

She is stately and graceful of line. Her towers are touching the blue, blue sky.

Her base is the firm brown earth. Her stone and windows are glowing, and her halls are filled with beauty and a pleasant, mystic light,

But stone and glass and lovely halls do not make the house so bright nor fill it with radiant laughter, nor give it love's soft touch.

I wandered over the building for over a year, maybe more, and did not find in the building the secret of the gown she wore;

For her dress was made by the lives of those who had come giving her hopes and dreams,

And all around like a lifting cloud the prayers of their hearts were a scarf, gold tipped, and her shoes were the fruit of hard work.

So dressed in these I found the house and the dreams and the prayers and the work, like a wonder, became a part of me as I walked the house and learned.

As I walked the halls and learned, I found the secret anew of where the house got her lovely look-from the smile of a child she had taught. I learned that her music came from the hearts of many who sing in tune of the glory, the honor and the love of Him whom they call King.

I saw that the mystic light comes from eyes full of love and gladness, and lips that tell the Story ever old, but new.

The strength of the house was the strength of her youth, and her courage their faithful service.

Then from all of this I came to know the power not found in the stone and glass, nor seen in the halls themselves, but found in the lives of those who dwell within the stone, the glass and the halls of the house.

I wandered about in the house, in the rooms and places of prayer.

I felt the touch of a loving hand . . everywhere.

I saw the Host of this house had been there before I came, setting the rooms all in order and making them sweet and clean.

All the days that I walked the house it seemed as if unseen He walked along beside me supplying my daily need.

When I walked away from the house for an hour the people I met would say:

"You live in the House called Beautiful," and I

would smile, for I knew 'tis said:

"We become like the house we live in, and like Him in whose house we live."

> -Sue Terry, daughter of a Baptist Missionary to Brazil and a student in House Beautiful at present. -0-

### From House Beautiful to Life Beautiful

Two blessed years spent in study, prayer, service, and play. Why? Because God has called and His children having heard His voice, seek to follow where He leads. From the House called Beautiful, there goes each year a silver stream of those who have gained within its walls, inspiration, courage, and strength that fortifies them for a life of consecrated, whole-hearted service in His name. Even as the lines are sent out from the main plant, where the electric power is generated, to take electric light into the dark places, those who go out from House Beautiful-"the Power House of Prayer"-take the Light into every walk of life.

Behold if you will the large group serving the Master in our Homeland. In many remote spots they may be found giving the Gospel to those who have heard it not. These are serving under Home, State, and City Mission Boards, numbering approximately seventeen or eighteen. The stream grows larger with the W.M.U. Field Workers, Office Secretaries and Treasurers numbering fifteen; Faculty Members of the Training School, six; W.M.U. Corresponding Secretaries, eleven; W.M.U. Young People's Secretaries, thirteen; Sunday School and Baptist Training Union Workers, eight; Church Workers and Pastors' Assistants, forty-one; Good Will Center Settlement and Community Workers, eighteen; Orphanage and Institution Workers, twelve; Teachers in Schools and College, nineteen; Student Workers, seven; fourteen Social Workers; and many others who are rendering great service as Pastors' wives and in position not considered "special work." There is a glimmer and streak of light in the far off lands of darkness where countless souls are lost in sin. One hundred twenty-seven of those who have gone out are living the Life Beautiful in foreign lands, witnessing for our Master and making blessed sacrifices in His name.

In whatever capacity a daughter of House Beautiful serves, she realizes that her training enables her to live more abundantly the Life Beautiful. And the silver stream of the daughters of House Beautiful spreads out over the world "That the earth shall be filled with the knowledge of the Lord, as the waters cover the sea." Isa. 11:9.

### House Beautiful Yesterday

"House Beautiful" was not designated as such until the present building of the Training School was erected in 1917. The Training School has a noble history previous to this well-known milestone in Woman's Missionary Union annals. Before a Training School for young women actually existed it was a dream in the hearts of several of our Baptist leaders. Among these were Miss Eliza S. Broadus, daughter of Dr. John A. Broadus, a great Baptist preacher, teacher, and writer, and Dr. E. Z. Simmons, a native Mississippian who spent a life-time of effective service as a missionary in China and who is called the "Father of the Training School." A pressing need for the Training School arose when four young women were found who were attending the classes of the Southern Baptist Theological Seminary and who lived together in one small room. The women of Louisville realizing

this need rented a house and found a woman to serve as "house mother." They moved in o Thanksgiving Day, 1904. It was not until 1907 that the school was adopted by Woman's Missionary Union. At that time the student body consisted of thirty-eight students from thirteen states. Our own Miss Pearle Caldwell, a missionary in Pingtu, China, was among the early graduates of the Training School. Growth was very rapid. Very soon after the Woman's Missionary Union had taken over the school it had to be moved into larger quarters, and later even more room was required. Still later the beautiful Fifteenth Century building, "House Beautiful," was necessary to house the school.

Mrs. Maude R. McLure was chosen as its first principal, and she served in this capacity for sixteen successive years. Miss Carrie U. Littlejohn served as substitute principal during the school year of 1923-24. Mrs. Janie Cree Bose was made principal in 1925 and served until 1930. Then in 1931 Miss Littlejohn agreed to accept this responsible position which she still fills most efficiently. The faculty has through the years been composed of professors of the Southern Baptist Theological Seminary of Louisville and of those employed by the school for courses not offered by the Seminary.

Almost one thousand graduates have already gone out to stand "as cornerstones hewn after the fashion of a palace" serving their Master and King by serving humanity.

(A more detailed history may be found in House Beautiful by Isla May Mullins, published by the Sunday School Board of the S. B. C.

### House Beautiful Tomorrow

Several months ago a student in the Training School stood upon a knoll overlooking the lo cation for the new Training School, she drifted off into the future and brought before her eyes a glorious vision of the greatest Training School. She began to visualize something of what the women of the South had already foreseen, an enlarged plant for training her daughters that they might "become as cornerstones polished after the similitude of a palace."

The history of the Training School has truly been glorious. Through the years as the need arose for expansion and enlargement, the women rose up and met that need, so that the Training School has reached the place it now occupies. Again the need arises for improvement and expansion, that our future Christian leaders and workers might have the best possible training. And again the women of the South have been forward-going and progressive to the extent of realizing that need and putting their shoulders to the wheel to meet it.

In August 1937, Woman's Missionary Union purchased for the future location of the Training School a beautiful tract of land containing 7 1/4 acres, adjacent to the Seminary campus "The Beeches." The price of this land was \$27, 500.00, a reasonable figure considering property in that section.

The Golden Jubilee Special Gift in 1938 amounted to \$82,288.14. With the exception of \$10,000.00 reserved for Negro work, all this was designated for the "future development of the Training School."

At the annual meeting of the Board of Trustees in February of this year, decision was made to launch a campaign for raising an additional \$100,000.00 during this convention year (May 1939 to May 1940). Each State W.M.U. has been asked to raise a proportionate share of this (Continued on Page 5)

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Baptist Building A. McCALL, Cor. Secretary P. I. LIPSEY, Editor L GOODRICH, Cir. Manager

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### East Mississippi Department

By R. L. BRELAND

The New Hope Baptist Church of hoba County celebrated the 100th iversary of its organization July th. Hope to give a fuller account

The meeting with Scuna Valley aptist Church first week in July resolted in a splendid meeting and two additions reported by Mrs. Maye Landreth. Perhaps more later. The local doctors report: "You are much improved." Hope to go ome for a season in a few months. Pray for me.

Not every good Christian believes "Divine Healing," or God the mly one who can heal. But the Bible says: "Who healeth all thy diseases." Hope to write a short article on this subject and show what God says.

I can't do much but pray about, but I am deeply interested in the success of the matter of M. W. C. endowment. Just a little from a few

Everyone should vote for the adoption of the constitutional amendment, which will permit willng property to denominational intitutions. Don't forget.

A letter from Mrs. J. A. Massey of Tillatoba states the meeting is progress. Brother Sledge of Shaw assisting Rev. N. B. Saucier. May they have a good revival. Later

The Bulletin of First Baptist hurch, Columbus, Miss., gives much plendid information, some of which given here: Dr. Jesse D. Franks egan as pastor 18 years ago -3,198 members received since, 1,131 by haptism, 2,067 by letter.

The building was inadequate and lapidated, now has a modern buildng fully equipped for the Lord's work practically paid for. One B. I.U. there with 25 enrolled, today 13 unions and 244 members.

Denominational contributions have acreased much; for 21 years \$391,-61.63 have been received and disTHAT FAITH SHALL NOT PERISH FROM THE EARTH G. W. Strother

Pochow, Anhwei, China

-0-

After five years, four years trying to reopen a hospital closed for ten years and bring it up to modern requirements on insufficient funds and help and after over a year amid death and danger from airplane raids, his heart refused to endure any longer; so Dr. and Mrs. Ayers had to leave their post at Chengchow to others.

Dr. J. H. Humphrey of western Oklahoma had been asked by Secretary Rankin last July to go with Miss Thelma Williams, a trained nurse, to Chengchow to assist Dr. Ayers. Yangchow Station kindly released Dr. Humphrey and knowing the danger they made their way to this dangerous post. The following March, Dr. Humphrey had come out to get medical supplies and to consider taking Mrs. Humphrey and their little five-year-old daughter, Evelyn, back.

When the recent Mission Meeting convened at Kaifeng, Dr. and Mrs. Humphrey were there with all their baggage, that of Miss Williams and a large quantity of medical supplies. My judgment was that Mrs. Humphrey and Evelyn should stay behind, but they were prepared to go in. Dr. and Mrs. Ayers and brother Fielder got out from Chengchow at this time, also. So we had a fine Mission Meeting, what with the all-China Seminary Committee as visitors and with some fighting, and shelling of the city. After the meeting it was decided that I should escort the Humphreys as far as the New Yellow River, for unless a Westerner was along the coolies would not haul their luggage for fear of their carts being impressed for work by the Chinese soldiers. So I went along to see that the carts got back home (the favor of God on us still).

There was only about 6,000 pounds of baggage, medical supplies, kerosene and gasoline loaded on 21 carts and one ricksha. Five of the carts belonged to Christian pullers, but they were in poor shape. We got off to a good start on Saturday but it seemed like everything went wrong. Although it was only 25 miles, it was nearly sunset before we reached the city two miles from the river. The officer was polite but there was nothing to do but spend the night, with the hope to be able to cross the next, Sunday night. By daylight everyone was up and getting out of the city

tributed, an average of \$21,742.32

This is a splendid showing and

An appreciated letter came from a good mother recently. She said many fine things. One was: "Sally Bess every night closes her prayer with, 'Lord bless brother Breland.' "A little child shall lead them." God bless Sally Bess and all the family. I feel sure God listens to

as some 30 had been killed there the week before. With assurance that we would be able to cross that night, we went down to the river to spend the Lord's Day.

Our goods were unloaded in the shade of trees, and our non-Christian pullers decided to take a chance of getting back to Kaifeng and left. Since our food supply was low, brother Fielder and I decided to visit a village a mile or more away. At least half of the way we had passed through country that had been flooded all last summer, save for spots here and there, the people were planting again but with scarcely any hope of a harvest. We wanted a few eggs, peanuts or anything, but they had nothing but water and the leaves of the trees to offer us. They said the crows had left them. We gave them the address of brother Wesley Lawton and Dr. H. M. Harris, of our mission, who have access to American relief funds, and we hope they will receive help to tide over.

The airplanes came over and Dr. Humphrey greatly feared they had spotted his baggage, but they went on to bomb elsewhere. There was much bombing within hearing that day, but we enjoyed a quiet rest. No boats dare cross in the daytime. Late that evening we moved down to the landing as we had been assured we would have a pass to go over by five o'clock. Ten o'clock and still no pass (some have stayed days). Boats came and went, but no place for us. Don't worry so much about the moral issue, but remember the poor guard has to be out in the cold; he has no money with which to get dainties or anything else he might be pleased to buy; tell him (have a coolie to tell him) about these things, with a little coin to make it go down well, and somehow the sky changes its color, the stars come out and, presto, there is a boat for you and your baggage.

The river here is about 2/3 of a mile wide, but with the first spring rise it will be out of banks. Two small boats were loaded, and they went out into the night with a baby's voice calling, "Goodbye," across the water. Such is the price that is being paid to keep the lines up in China

At two o'clock a. m. we lay down for a little sleep. At crack of day we were on the road again. About five miles out a battle had been fought the day before, Sunday, and for three or four miles the road had been deeply ditched across at intervals. The country side seemed filled with scattered groups of soldiers, but they let us pass in quietness. Some others had joined themselves to us with considerable freight and baggage, which they probably would not have been able to get out otherwise, and with great delight to the coolies, as they more than doubled their wages. Back to the friends in Kaifeng and the family at Pochow.

We will now see what became of the party who went across the river on their way back to Chengchow.

P.S.: A word about Mr. Fielder: In the fall of '37 Mr. and Mrs. Fielder with their two youngest children, having left there in school in Texas, got back as far as Japan where they were stopped by U. S. consular authorities. Leaving Mrs. Fielder and the children at our mission in Fukuoka, he made his way into Manchuria only to be turned back. He went back and to Shanghai, and this time succeeded in getting through to Chengchow. In order to get X-ray equipment and hospital supplies he went out to Shanghai, via Hankow and Hongkong to see if Mrs. Fielder and the children could not come back to Chengchow. She met him in Shanghai, and they got as far as Hongkong on the way back; but their little girl took severely ill. He left them there, and back to Chengchow. On the next trip to bring them in the road was closed, and he was able to get back alone as far as Hankow where he stayed to welcome the incoming army and do work with the refugees and wounded. He left Hankow on a U. S. gunboat for Shanghai and back to Chengchow. In June he plans to bring Mrs. Fielder in to Chengchow. By the time you read the sequel to this you will know something of the danger and difficulties involved. Then you say, 'are the missionaries standing by?'

The story of the Ayers is much the same, and could be repeated for many others.



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### BAPTIST BOOK STORE

500 East Capitol St.

Jackson, Mississippi

before the airplanes should come,

Dr. Jesse D. Franks deserves much credit. To God belongs the glory. Best wishes for the future of the hurch and pastor

these child prayers.

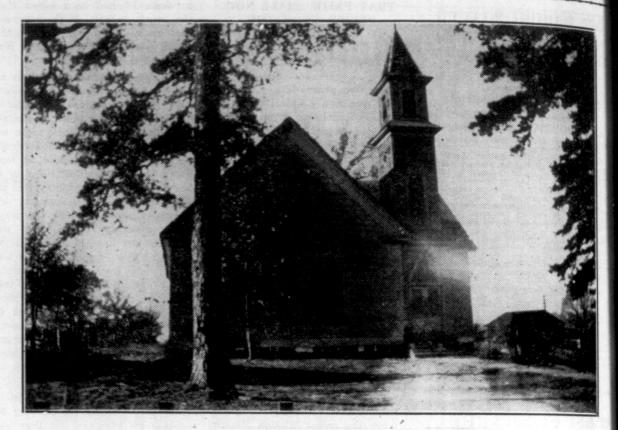
#### ENCOURAGING MISSION REPORTS

Progress of the Lord's Kingdom at Various Places as Told by Faithful Manchurian Evangelists

While it is true that we have reason to rejoice because of increased assuming of responsibility by the various churches and other Christian groups at the more than twenty outstations here in north Manchuria, there is nevertheless considerable superintendence and assistance that the missionary must give. Every day letters come. Then there are matters regarding which we must write, in addition to sending out salaries. Colporters, evangelists and pasters need encouragement. Dietation of this correspondence alone requires a good deal of thought and time, in addition to meeting preaching engagements, making trips to the outstations, handling of accounts, receiving callers and attending to other administrative work. Nearly every letter requires a reply, but they are all welcome, for many bring encouragement. Perhaps your readers would like to share extracts of a few letters received these past three days.

The first is from the fine young evangelist, Chang Yan-hsiang, at Pantsiehe, an outstation over near the Siberian border where Christian work is difficult, 300 English miles east of Harbin. He tells of the earnestness of those who attend the early morning prayer meetings, held before the people go to their work: also of a mid-morning reading class for women, attended by some twenty church members and enquirers studying the one-thousandcharacter primer which makes possible reading of the New Testament. The daily evening services are also well attended. A number have recently enrolled as enquirers and others are awaiting baptism. Those who come to the Sunday morning services number from forty to fifty. Some of these are from a new mining town. The evangelist cannot now go there because of certain strange regulations, but he is assisting the Christians in organizing a place of prayer, and hopes, when permission is obtained, to open a gospel hall at the mines. Many new industries are being opened up throughout the country. Hundreds of thousands of laborers are now coming from China for this

From a center opened last year the following letter has just come, written by a young lay evangelist, Liu Kian-Keng. Liu succeeded a student evangelist who has now reentered school. Liu says that the few Christians of Wukeshu and others who are interested in becoming Christians gave him a real warm welcome. "Every evening we have services for not less than two hours," he writes. "These are attended by more than thirty people. Twenty have enrolled as enquirers, most of them merchants. We are hoping you or a Manchurian pastor can come soon to baptize some who are awaiting baptism. Last evening a special meeting was held to organize a reading class. This will make it possible for those who have not attended school to read the New



OLD BAPTIST CHURCH, MYRTLE, MISS.—BUILT 1888

Testament. The class is to meet for two hours daily, an earnest Christian, Mrs. Sung, to give voluntary assistance in teaching this. The catechism will also be taught, as well as new hymns."

A letter also comes from one of our older outstations where, it was hoped, a church would be organized last year; but the evil one got into the flock and caused a division. Some of the Christians grew cold and drifted into sin; but recently an evangelist, Mr. Wang Yu-Chen, went there to give assistance. The report he sends is truly gratifying. He tells of how the people welcomed him with a glad hand, that after a few days the attendance went up to seventy and that now more than a hundred attend daily. The early morning prayer meeting has from ten to fifteen present. The old division has been healed. The Word is received with readiness, and, he says, the earnestness of the people is such as to cause him to actually weep for joy. The women's "Send the Light Band" stirs him because of their zeal in leading others to the Lord. Mrs. Liu, the Bible woman, is doing good work among the women, he writes. "Several days ago the brethren brought me a sack of flour as a present, and the women a lot of eggs and vegetables," he continues. "This is because of the love of Christ in their hearts, not because of any merit in me. This love moved me to make of myself a better evangel of the truth. As a result I worked too hard and became ill; but they prayed for me and I am now well again, strong and happy. Enquirers numbered ninety. During these recent meetings twenty r decided to follow the Lord. Old Brother Li-Tsi-Pin, who brought your letter of introduction, is now assisting in special meetings, held three times daily. The spirit of God is working among His people. At night we have an evangelistic service for unbelievers, followed by a Bible class for Christians, which

carries us far into the night. Many of the unsaved remain on through for the Bible class. At the Easter service ten were moved to confession of their sins, some in tears and deep contrition. Among these were well-known Christians, one a banker who had gone into sin, another a doctor. Both repented and came back to the Lord. Some who had been led away by the Seventh Day Adventists have also returned. God has truly blessed His people, for which we praise Him."

One of the most important of our outstations, though 350 miles distant, is Hailer, recently made a provincial capital. It is growing into a real metropolis now with the extension of railway and motor facilities. Ours is the only Christian work being done among the 35,000 Manchurian (Chinese) living in that interesting city. Hailer is far up on the Mongolian plains, west of Harbin and not far from the Siberian border, across which the trans-Siberian railway makes its way toward Europe. This synopsis of a letter just received from old Brother Kou Shou-Ching, the evangelist there, should cause rejoicing to the Lord's people who make possible the work there. "Come soon," he says, "for some of the enquirers could wait no longer and have gone to their spring work on the plains, but others are still waiting for baptism." It is difficult to obtain permission to go to these border towns, but we are expecting to go soon. "I rejoice to say," continues Evangelist Kou, "that the school teacher, Mr. Swen, was moved by God to donate a suitable wall-clock for the preaching hall. He and his famhave also gone forward in the Christian life. An enquirer, Mr. Wang, has given a new large blackboard. And last Sunday old Mr. Li Hsien-Ku came forward to declare that he had stopped opium smoking and is going to live a new life. He is attending the daily 6:00 a. m. prayer meetings. In appreciation of God's forgiveness of his sins,

which he confessed in tears, old Brother Li gave \$100.00 for the purchase of a church organ. Recently the spring floods washed away a good part of the town. Twenty or thirty men, women and children were drowned. During the flood there was special prayer at the chapel. Not one Christian was harmed. This impressed the people. We thank God for His goodness, but sorrow with those who have lost so heavily."

We shall be leaving in a few days for Hailer and other places. The organ has been purchased and will be taken up to that distant city. Thus the Lord blesses his work throughout this field. There are difficult situations, but God is good and helps us meet them.—Charles A. Leonard, Sr.

### IN MEMORIAM

Mrs. Angie Burkhalter Wright, who for many years was a faithful member of Highland Church, went on to her reward June 6th. Mrs. Wright was born in Covington County on July 15, 1847. She was married to Mr. D. L. Wright in 1886. She leaves two children: Mr. Mitchell Wright and Mrs. Janie

Tullos.

Mrs. Wright was genuinely converted when a girl and has lived a consistent Christian life. It is the testimony of her children and all who knew her that she was a praying mother. Our loss is Heaven's gain.

# How BETTER SOIL-

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SUNDAY SCH E.C. WILLIAMS. JOHN A. FARMER. ISS RUBY TAYLOR, E

intermediate associate ass

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Sunday School Dept. C. WILLIAMS. SECRETARY A. FARMER, ASSOCIATE

UST TAYLOR, ELEMENTARY SECY

Intermediate Honor Roll remediate associational Sunday superintendents who have in a report every month of year are: Mrs. E. Z. Crick, taw; Mrs. W. E. Walters, Mrs. F. J. Pates, Gulf Miss Nelly Magee, Hindsen; Miss Esther McWilliams,

mest effort, time, and energy been given by these fine work-We appreciate their consecrated ce. Come on you other work-Make the Honor Roll next ter. Thanks.

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There are many items that need deration in a worthy program Sunday school work; many things to must get specific attention and consideration in making the of a Sunday school organiza-

However, there are three that nst certainly be given a promi-nt place if we ever hope to really o forward in a great way. These tree are: take a census, organize me classes, and visit. Let's look them a bit.

first, take a census. How trite! in commonplace! Yes, that's all me; but necessary just the same. he sun is rather commonplace, but st as needful as ever. The air is mewhat commonplace, but essenal Even God may be commonplace some, because the word is often sed rather glibly, and means but ittle, or even nothing, to some, but is still our only hope.

So, then, a census, though talked about much, is still necessary in wilding a great Sunday school. In other words, we must find our peoble before we can hope to reach m in the largest numbers. A good census, properly tabulated and tributed to the leaders of the sses and departments, is the only may of really putting on an ademate enlargement program for any day school. We must know who and where they are before we can

Then, after we have found them In the census, we must build an ganization big enough to reach, each, win, and develop them. That 8, put in more classes. Not necesly dividing classes, but putting parallel classes. Do not disturb d classes now going—and not large-by dividing them when re are hundreds of people not olled in any class. Of course, if re is over-lapping in the gradthis should be worked out so to give the proper age groups heach case, so that the best work

Two engines can pull more cars in one. So, also can two classes ach more people than one. Harda school anywhere but that needs re classes right this minute. Do let your school suffer from the of a sufficient number of

Then, in the third place, VISIT. all walks and callings of life,

there is no method so good as personal contact and visitation. People seeing and talking with people. The impact of life upon life. There is nothing comparable to it in getting people to do things, whether it's going to Sunday school, voting for you, or lending you some money. See the people and talk the matter over with them personally; try to lay it upon their hearts. Go where the people are; not one time only, but many times if necessary.

No school, class, or department ever promoted a real, aggressive visitation program but that got some results. Let's give our schools the advantage of these three powerful and necessary parts in Sunday school promotion, namely, take a census, put in more classes, and visit.

### IN SHANTUNG, CHINA

-0-After a silence of several months we come again with our circular news-letter. Wish so much we had time to write each of you a long personal one but time forbids. Your letters are always greatly enjoyed and cheer us up these trying days. Most of you tell us you are praying for us. Nothing helps more than this. Several times lately we have been brought through dangers of which we were quite aware; and almost daily we are in dangers seen and unseen. During these times in China we are forced to practice the admonition given by Christ, "Take no thought for your lives . . . sufficient unto the day is the evil thereof." We live a day at a time.

You will rejoice with us to know that in the midst of war and chaos God is working in a most marvelous way in drawing large numbers of people to himself. Already this spring we have baptized 169 and at one church alone there are more than 140 ready and waiting only until their new church and baptistry is finished. This will be within a few weeks we hope. Another answer to prayer is that it is again possible (not safe) for us to make the rounds of our big country field. Within the past two months we have made the round twice. It was a great joy to see in every place large numbers of new converts; more than in times of peace. These seemed genuinely saved and rejoicing in the Lord. Our faithful Chinese pastors, evangelists and Bible women, though in constant danger, have pressed the battle for God and have not failed to declare the whole Gospel of salvation to the people.

One of the greatest needs now is for more Chinese workers. All our co-workers are busy from early till late with the work already committed to their hands, but we have people coming to us ever so often from places where we have never gone, begging us to go or send omeone to help the large groups of new believers in their vicinityone place 300 another 200 and so on, with no one to baptize and lead them on. Some have come from the same place several times repeating their request for help. Will you join with us in praying the Lord of the harvest that He thrust forth more laborers into His vineyard at this needy time?



REV. PERCY RAY, Pastor Myrtle and Wallerville Baptist Churches

The tramping back and forth of armies and bandit gangs, living off the poor people have reduced a large number to starvation level and I personally don't see how they are to live till harvest. To add to this suffering we had almost no rain in north China this spring and the wheat crop is next to a failure. It is so dry farmers have been unable to plow their fields or plant other crops. Now it is almost too late. Many whole families have no food or money and have left their homes and are wandering up and down begging. In this group are large numbers of Christians. We have received a little relief money given by friends in America and have dispensed this but it is so very little compared with the great need. In spite of all the suffering and need, not once have I heard a word of complaint on the part of any.

The war has been going on for nearly two years and we see no sign of a cessation of hostilities. "Many are the hearts that are weary tonight, waiting for the war to cease, Many are the hearts looking for the right, to see the dawn

May God bless you every one and keep you in the very center of His will and use you to His glory, is my prayer. We love you each and all.

Yours in His glad service,

John A. Abernathy. (Joshua 1:9)

-BR-SUBSCRIBE TO THE BAPTIST RECORD

Mother: "Robert, you're a naughty boy. You can just go to bed without your supper."

Bobby: "Well, Mother, what about the medicine I have to take after meals?"

--0--Customer: "I'd like to have two pork sandwiches to take out."

Waiter (calling to cook): "Dress up a couple of grunts for a walk."

The justice of peace was performing his first wedding ceremony, and he found it difficult to dissociate from it several police cases he had heard earlier in the day.

"Do you take this man to be your lawfully wedded husband?" he asked, and the bride demurely said

Turning to the groom the justice asked: "What do you have to say in your own defense?"



### The Children's Circle

MRS. FRANCES LIPSEY STEELE

(Address all communications to Mrs. Frances Steele, Magee, Miss.)

My Dear Children:

A wise man many years ago said, "A wrong doer is often a man who has left something undone, not always he who has done something." Think about that a minute and see if you don't agree. So much of the trouble, distress, and sin that we see is because something was not done that might have been done. Maybe we might have given that glass of cold water, but we didn't. Perhaps you might have taken care of baby sister so that Mother could go to the Missionary Society meeting, but you didn't. Or possibly you might have said you were sorry when you ac-cidentally tripped the boy next door instead of letting him go home with that hurt feeling because he thought you did it on purpose. And how about those pieces of broken milk bottle? Did you pick them up or did you leave them there on the side-walk to cut little bare feet? Those "sins of omission," as the deacon speaks of them in his prayer, are often more common and just as wrong as those "sins of commission." It is just as necessary to be careful to do right as it is to be careful not to do wrong. Let's begin to look for the right things to do and then be careful not to leave them undone.

Dr. Hamilton and Mr. Mize send receipts for the money given by you to the Scholarship and the Orphanage and express their appreciation. Sometime it might not be out of place for us to express to them our appreciation for the noble work which they are doing in these great institutions. Don't you think so?

With love, Mrs. Frances Steele. BIBLE STUDY

Barnabas and Saul on the Island of

Cyprus. Read Acts 13:4-13. When Saul and Barnabas were selected by the Holy Spirit and sent as missionaries by the church at Antioch, they went to a seaport, Selencia, and there took a ship for the Island of Cyprus. Cyprus was the birthplace of Barnabas and probably he was happy to have the opportunity to carry the gospel there. There went with him on this trip, a young man, John Mark, not to preach, but to help them in many ways. The first city which they touched on the island was Salamis. They went to the synagogues, which the Jews had built, and preached, for the Jews were living not only in the land of Judea but in all the countries around that land; and wherever there were enough of them, and they built synagogues in which to worship. Then the missionaries went worship. Then the missionaries went across to the Island of Paphos, the capital of Cyprus. There they found a Jew named Bar-Jesus, also called Elymos, who was a false prophet. He was with Sergius Paulus, the governor of the island. Now the governor was a wise man and wanted to hear the gospel. He sent for Barnabas and Saul to come explain it to him, but Elymos spoke against Barnabas and Saul to come explain it to him, but Elymos spoke against them and tried to keep Sergius Paulus from believing what they taught. Then Saul fixed his eyes on him and said, "O full of all mischief, you child of the devil, when will you cease speaking evil of these things which the Lord has commanded us to teach? Now, behold, the Lord has sent a punishment upthe Lord has sent a punishment up-on you, and you shall be blind, not on you, and you shall be blind, not seeing the sun for a time." Immediately, his sight was taken from him, and he groped around looking for someone to lead him by the hand. Then the governor, when he saw the miracle which Saul had done, believed what the apostles taught.

After this Saul's name was

changed to Paul, and from then on he was known only by that name.

Ceveland, Miss. July 6, 1939.

Dear Mrs. Steele:

I want to join the Circle as so many others have done. We take the Baptist Record and I read the Children's Page every week. I am girl furteen years old and in the ninth grade. I go to preaching and Sunday school every Sunday. Our revival begins July the thirtieth.

I am sending a puzzle. It may be answered by finding the first letter of each verse mentioned. Tell what it is and where found: in the old or

Testament.

Psalm 68:1; Psalm 69:5; John 5:24; Numbers 36:10; Esther 3:4; James 5:17; Matthew 16:28; Jeremiah 4:12; Revelation 3:3; Luke 11:30; Hosea 2:22; Isaiah 4 Isaiah 10:30; 1st Kings 11:40. 41:19;

Yours truly, Mary E. McNeer.

Mary, I have looked up these references and can answer your puzzle, but it would hardly be fair for me to give the answer here, because that would spoil it for everyone else. Anyhow, it is a good one.—F. L. S.

Ocean Springs, Miss. July 6, 1939. Dear Mrs. Steele:

Here I am once more with my little mite to the Orphans. I am glad the girls received their little gift. I was wondering if I had done the proper thing in sending them. And, dear lady, why callest thou me good? Knowest thou not that there is none good but one?

What glorious person is prophesied of in Micah 5:2? What remarkable events happened on the plains of Jericho?

Sincerely,

C. A. P.

Thank you, friend, for this gift which goes to the Orphanage. These questions ought not to be too hard for members of the Children's Circle to answer. Let's see who will be first.—F. L. S.

> Newton Miss., Rt. 3 July 10, 1939.

Dear Mrs. Steele:

I am nine years old and shall study the fourth grade next session. My birthday is November the fifth. This is my first time to write to the Children's Circle. I go to church and Sunday school at Liberty Baptist Church. I have two pet cats. I have two sisters smaller than I am. I am sending a dime for the Orphanage. phanage. Your new friend,

Eleanor Dearing.

Eleanor, we appreciate this letter and your offering. We hope that you will write often.—F. L. S.

Taylor, Miss. July 7, 1939.

Dear Mrs. Steele:

I am sending one dollar for Jean-nie Lipsey Club No. 8 dues for July. I do hope this will be a year of

success for your cause.
With all the disasters with which we have met this year I believe the flowers have been more beautiful than I ever remember—especially the roses.

Pray for our little church and our pastor, the Rev. L. J. Crumby.
With love,
Mrs. M. G. Austin.

Mrs. Austin, we have missed hearing from you recently. We are glad to receive your good letter and the excellent contribution of J. L. Club No. 8. Are you enjoying the delicious fruit now as well as the flowers?—F. L. S. Catchings, Miss.

Dear Mrs. Steele: This is my first time to write to you. We have been taking the Baptist Record a good while. I have been reading the Children's Circle and enjoying it very much.

I am twelve years old and will be in the seventh grade next ses-

I have no money to send this time, but maybe I will next time. I am sorry

If I see this letter in print, I will write again. I wish to join the Children's Circle. Your new friend,

Melbalene Maxey. Here it is "in print," Melbalene, so be sure to keep your promise. We are glad to have you as a member. F. L. S.

Jackson, Miss.

Children's Circle:

Please accept our thanks for your contribution of \$3.70 to Building Fund; \$26.38 General Support Fund. Your continued interest and support is deeply appreciated.

Sincerely yours, W. G. Mize, Supt. Baptist Orphanage.

New Orleans, La.

Mrs. X. O. Steele,
Magee, Miss.
Dear Mrs. Steele:
Enclosed are receipts for the money sent to the Baptist Bible Institute as a scholarship donation from the Children's Circle of Mis-sissippi. How grateful we are to you and to all who had share for this continued help!

With every good wish, and again thanking you, I am Yours sincerely,

W. W. Hamilton, Pres.

MRS. FRANKIE TEDFORD

Whereas, on the 22nd day of June, 1939, our Heavenly Father in His infinite wisdom saw fit to take from her loved ones and friends, Mrs. Tedford. Mrs. Tedford was a faithful member of the West Corinth Baptist Church, a valuable Sunday school teacher, and also a W.M.U. worker, being secretary of the Alcorn County W.M.U. organization.

Be it resolved, That West Corinth Church feels deeply our loss and are desirous to share the sorrow with the family.

Be it resolved further, That a copy of these resolutions be sent to the family and also to the Baptist Record for publication.

(Signed):

Pastor Deacons and members of West Corinth Baptist Church.

We welcome Pastor Lawrence B. Cobb to Mississippi. He comes to be pastor at Union. Last Sunday the church observed the Lord's Supper and received two members by letter. They have given the pastor a hearty reception and will send him to the Baptist World Alliance in Atlanta. The Vacation Bible School will be held August 14-25, and the revival meeting follows with Rev. R. K. Corder of Philadelphia preaching. A fine spirit is manifest among

Sunday, July 16 was a great day at Van Winkle, Jackson. In spite of the extreme heat an upward trend was noticed in all departments. The Lord blessed our people with five conversions. We are praying for a revival and the Lord is answering by saving lost souls .-E. J. Blackford, Pastor.

### McCALL CREEK BAPTIST CHURCH

To the members of McCall Cre Baptist Church: Beginning this we the Baptist Record will come to e ery family in which there is a redent member on our church ro This is made possible by the or of us who were present last nig after preaching services at monthly business meeting of church, which was postponed fro last Wednesday night until Su day night. The subscription pr of the Baptist Record is \$1.50 year, but for the church to send on the Every Family Plan we c get it for a dollar a year and pa it by the month, which figure 8 1/3 cents a month. Some of were interested enough to raise money last night to give the Reco a month's trial on the Every Far ily Plan, with the desire and praye that everyone, whether you wer with us last night or not, woul appreciate it so much you would say "I want to cooperate and give m 8 1/3 cents a month so this c be made a permanent thing in or church and the other fellow will no have to pay my part." Won't you do this? My prayer is that you will Only through the reading of our de nominational paper can we keep u with what our denomination is do ing. But through reading it we can keep up with our work all over the world.

May God's richest blessings res upon you as you read these issue that are being sent you, and may they be an inducement to each us to do more and better work for the Master in the church we as members of is my earnest prayer --Elton Barlow, Pastor.

### BAREFOOT

Dear friends, this month's issue of the Baptist Record is being sen to you through your pastor. H sends it with a prayer that it may find a permanent place in you home. There is no better way for you to be well informed about bay tist work around the world than by having your state paper in your home every week.

Please read these four issu carefully and see how much mor you will know about your own de nomination's work .- E. N. Patter son, Pastor.



For Better Baby Chicks Buy CLAYTON'S FAMOUS STRAINS

U. S. Approved—Pullorum Tested Baby Chicks 10 Popular Varieties-Sexed or Unsexed-Write for Guarantee and Price List. Address:

J. P. Clayton MISSISSIPPI HATCHERIES Jackson, Miss. Dept. L.

Bapti Aim

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AUBER J. WIL LUCY CARLETO OXFORD DID YOU at-during the Training Union

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### Baptist Training Union

DID YOU KNOW

That—during the month of June Training Union department of Scissippi issued 912 study course

That—for the first six months of is year we issued 6,148 awards our state?

That—in the entire year of 1936 is used only 6,885, meaning that it first six months this year we seed nearly as many as we issued it welve months three years ago? That—for the past twelve months is have issued 11,322, an increase of the preceeding twelve months 1976?

That—sixty-two associations have no more study courses already year, and that nine associations we had no study course thus far

That—our goal for this five-year good, with one and a half years to go, was 50,000 awards, and that to reach that goal we need to see 18,745 more awards.

That—with the cooperation of w pastors, associational officers, and training unions we can easily p far beyond that goal?

That—our August program as uggested in resolutions adopted last hill in nearly all of the associations, and in the State Convention was to uge every church in the state to have at least one class in "Southern haptists in World Service" taught to the young people and adults in the church?

That—this program has been planned so that one-third of the thurches would observe the week of August 6-11, another third, August 13-18, and the other third, August 20-26?

That—our department will furnish one worker for each association requesting it to help arrange for this program?

That—through such cooperation we will have, not less than 10,000 individuals studying the great demoninational plan of organization work, which will increase the interest in our world wide program immeasurably?

That—for the first six months this year 142 newly organized unions received free literature from the Sunday School Board?

That—in 1938 the Sunday School Beard gave free literature to 4,142 newly organized unions in the Southern Baptist Convention.

That—churches are appreciating as never before the fact that the Training Union is the GREATEST conservation agency we have in the Southern Baptist Convention, and that because of that, week by week mions for all ages are being started by interested pastors, and others?

That—the Baptist Adult Union has made the largest gains than any other union in the past year or two? That—the number of B.A.U. Quarterlies sent out each quarter last year was 116,963, and that the

total circulation of Training Union periodicals per quarter for 1938 was 784,836.

That—these facts are but a few of many encouraging facts that lead us to say to you—YOU will be a happier, more useful Christian and church member if you join in in your church to make the Training Union a real Training Service of the church.

A Letter Like We Like to Get Dear Brother Wilds:

If I am in order and it is not too late, let me express my appreciation for that good program you provided for us at our district meeting at Gillsburg. I believe it was the most interesting and helpful we have had. I was not at the night program. I came back to Liberty and the original plan was to carry another group that night, but after I learned that your program was of necessity shortened and would probably be earlier I could not get them there in time so we didn't go. We are making plans now for our fall program and plan to work our B.T.U. as we did our S. S. in the

Fraternally, C. W. Thompson. Liberty, Miss.

Thank you brother Thompson. We try to bring to our constituency the very best talent it is possible to get, and a program that will help in every way. When we have done that we are happy, and appreciate the expressed thought of appreciation.

Here are three books you will want to add to your library. They can be had from the Baptist Book Store, Jackson, Miss.

Builder of Dreams—the life of Robert Edward Chambers, one of our great missionaries to China. Nothing inspires to nobler living than the biography of a great person—Price \$1.00. Believers and Builders in Europe—a foreign mission book for Intermediates and Young People. Our Faith for Christ—stories and illustrations that will enlist the attention and interest of Intermediates especially. Fine for opening or closing program material for both Sunday school and Training union. Price \$1.00.

West Corinth

West Corinth invited the State Training Union Secretary to visit their church a few weeks ago, and it was his pleasure to accept. He found a fine group of interested workers, and the result was the setting up of a Training Union with five departments. The director is Mrs. Dewey Wallis, the wife of the beloved pastor; B.A.U. President, H. O. Russell; Senior Counselor, Miss Una Moore; Intermediate Leader, Mrs. Chester Cook; Junior Leader, Mrs. Grady Baker; Story Hour

Leader, Mrs. Fred Carter. Blessings on the work there.

District 14 Reports

The Baptist Training Union convention of District 14 met at Calvary Baptist Church, Silver Creek, Miss., on June 28. All counties in the district were represented, Walthall County having the largest degration.

In the absence of the president the vice president, brother Reece Rogers, presided. The following speakers brought very interesting and inspirational messages: Miss Winnie Buckels, Mr. A. J. Wilds, Dr. A. J. Ranson and Miss Lucy Carleton Wilds. Other features of the program were the playlet by the Silver Creek B.T.U. and the technicolor movie of Ridgecrest.

Winners in the contest were: Senior speaking, Willene Holmes, Lexie; Intermediate Sword Drill, Iris Stogner, New Zion; Junior Memory Work, Janie Carolyn Grantham, Salem; Bible Story Telling, Paul Howard Pittman, Tylertown.

Officers elected for the coming year are: president, Rev. J. R. Rogers; vice-president, Mr. C. P. Wells; secretary, Miss Margaret Pittman; Junior-Intermediate leader, Miss Mary Dell Milner. The next meeting will be held at Salem Church, Walthall County. — Frances Longino, Secretary.

SUNDAY SCHOOL ATTENDANCE
Jackson First Church 839
Jackson Griffith Church 567
Jackson Northside 108
Jackson Daniels Church 107
West Laurel Church 427
Crystal Springs Church 273
Glenfield Church 54
River Ave. Church, Hbg. 97
Shelton Church 92
Pace Church 65
Georgetown Church 70
Hopewell Church 71
Union Church 171

### WOMAN'S COLLEGE IS AN ASSET

"I came by Ridgecrest. I want to thank you for the fine crowd of girls you have there. I was so pleased with them."—A Southwide Secretary.

Ten percent of the student body of Woman's College were at Ridgecrest.

"May I express the hope that your campaign for endowment will be accepted by the Baptists in your section and that you will soon have the full amount needed. The work you are doing is outstanding and certainly deserves full recognition."—James T. Weaver, President, Carson-Newman College.

Says Miss Mavis Ramson, Dossville, Miss.: "Mississippi Woman's College has meant much to me this

year. When I arrived on this campus last September I found the best Christian spirit among the girls of Mississippi Woman's College that I have ever found on any college campus. The teachers and students cooperate so well that you feel at home with any of them. I think Mississippi Woman's College is THE college for the young women of our country."

Miss Edith Sue Williams of Taylorsville says: "To me M.W.C. means Christian influence and work because that is what I have found here. Another outstanding thing is, it is democratic. Something I have not found in any other place. Last it means scholarship, the thing that each college strives for."

High ideals at Woman's College led Miss Ruth Webb of Jackson to say: "Woman's College has meant this to me. Besides getting my Junior year in college, it has placed the highest ideals in my life. It has placed a higher aim in my religious activity. It is the best college in the state on the stand that it stands for the highest things possible."

Van Winkle Church, Jackson, is conducting a Vacation Bible School this week, July 17-21 with Miss Perla Mae Greer leading. She is a graduate of B.B.I. and is doing parttime work this summer with the State Sunday School Department.

Forest: Four additions yesterday, four last Sunday, and three the Sunday before. In all eleven during July. These all came in the regular services. In the two years and eight months of the pastorate of Dr. A. B. Wood there have been 157 additions. This means a net gain in membership of 113.

Bethel Church, Lawrence County, G. E. Wells pastor, closed a great meeting Saturday morning, July 15, E. J. Blackford preaching. There were 14 conversions and a great host of public reconsecrations. At the closing service there were 14 consecrations to tithe. Brother Wells is leading his people in a great way toward a half-time program. May the Lord continue to bless him and his people at Bethel.

We have just closed our revival meeting with the Elliott Baptist Church. It was indeed a revival. The evening congregations were much larger than the auditorium would accommodate. The pastor tried to do the preaching, and his wife and daughter had charge of the music. Fourteen were baptized at the close of the meeting. Some of God's finest people are to be found in the Elliott Baptist Church. The Church will soon begin the erection of a new house of worship, or the enlarging of the present building .- C. S. Thomas.

### FREE GIFTS TO CHURCHES

No doubt the reader would like for his church to get protection from fire free of cost. To learn how to get it write Southern Mutual Church Insurance Company, Columbia, S. C.

### A GUIDE TO BUYERS

Bibles, beoks, hymnals, church supplies advertised or announced in this paper may be ordered from our store at publisher's prices.

BAPTIST BOOK STORE-

d about bapworld than aper in your four issues much more our own de-N. Patter-

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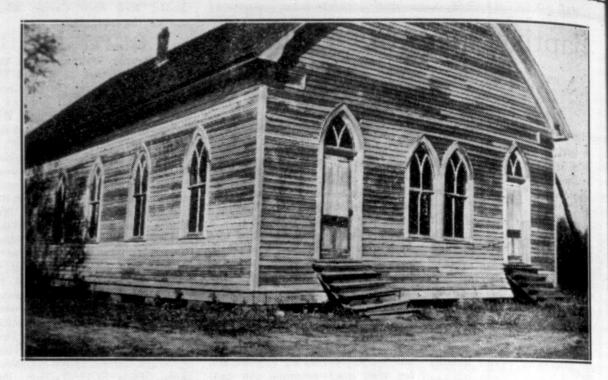
#### OUR BAPTIST COLLEGES-CAN THEY BE SAVED?

In view of the trend toward state control and operation of colleges and universities, of which we have spoken in an article above, can our Baptist colleges be saved? They can not be saved if we sit idly by is indicated by the fact that, as reported in a prominent Baptist paper, seven Baptist colleges in other sections of the country were abandoned or lost to the Baptists during the past year. When our neighbor's house is on fire we should do well to look to our own. We believe, however, that we in North Carolina can keep and maintain our Baptist colleges in their present relative respectability, service, and influence, if the Baptists of the State and those responsible for our colleges will only realize the conditions under which these colleges may continue to exist and act as these conditions indicate.

One of the conditions under which our North Carolina Baptist colleges can hope for continued existence is that they must be different from our tax-supported institutions. Wake Forest College owes its origin to the desire of the Baptists of the State for a college of different social and religious life from that of the University of North Carolina of that day. It was this same desire that caused them to refuse to abandon it in its hard early years. It has been largely this desire that has brought it endowment and equipment in the years since the war. Unless Wake Forest and our other colleges are different and remain different from state schools it would be hard to advance any argument for their support. Our Baptists, like all other people, are not going to pay twice for the same thing. If they are paying in taxes to support state institutions, they will not long pay voluntarily to support other institutions as like the state institutions as one pea is to another. They will support Baptist institutions only if they are different.

The chief difference on which the hope of life of our colleges is conditioned is precisely that which our fathers had in mind when they founded Wake Forest-a different social and religious atmosphere and influence. The Baptists of North Carolina have absolutely no use for and no obligation to support separate colleges which do not stand for their ideals of religion and morality and social life and which do not train their sons and daughters to love and cherish these ideals and which do not prepare them for Christian service in their churches and in the world. A denominational college which stands for exactly what a tax-supported college stands for has little hope of surviving.

Another difference, which will make the support of Baptist colleges less expensive, must consist in not trying to teach too many subjects, but to confine its courses to those that train the mind rather than those of a vocational nature. What the world and the churches need is leaders, men and women who are trained to think and who can express their thoughts in a clear and convincing way. These are the truly educated men and women; all



OLD WALLERVILLE BAPTIST CHURCH—BUILT 1909

others are artisans. Our Baptist colleges, on relatively small incomes, can provide for such training for leadership; it consists of courses in the English language and literature and history, and the language and literature and history of ancient Greece and Rome and of modern nations; of elementary courses in Biblical literature and in psychology and education and mathematics and philosophy; and of substantial training in the fundamental sciences of chemistry and physics and biology. A Baptist college in which the major emphasis is on training of this kind and which provides a faculty of the ablest men to give it will have a place which is peculiar to itself and which nothing can take away. This is the one field in which our Baptist colleges of North Carolina have a chance to excel.

Another condition of the continued existence of our Baptist colleges is that expenses in them be kept low. The Baptists of North Carolina are not generally rich; and if there is a semblance of less costly education at tax-supported institutions, many who first desire a Baptist college will go to the others.

Still another condition is adequate support. Without such support our colleges will surely die. There are three sources of revenue for our Baptist colleges. The first is student fees, which in the average institution, it is said, provide one-third of the cost of a student to his college. The other two-thirds must be provided in other ways. Revenues from endowment funds in one way; but while our North Carolina Baptist colleges are better provided with endowment than the Baptist colleges of most states, the financial depression since 1929 has taught the college world that endowment is a broken reed and must not be leaned upon too heavily. In that period many institutions have seen their revenues from endowment decrease by two-thirds and nearly all by one-half. Furthermore, our Southern Baptists are not endowing their colleges. The one other means of support of Baptist colleges is by annual appropriations from the general denominational funds. The Baptists of other states have been more generous in this regard to their colleges than those of North Carolina. At the recent Baptist State Convention of Florida an appropriation of \$20,000 a year was voted for Stetson University, an institution with fewer students than Wake Forest. This seems rather generous, but per capita it is only about onetenth what the state of North Carolina provides for every student of the Greater University. We mention this to suggest that if our Baptist colleges are to keep their place in the college world they must have annual appropriations from our North Carolina State Convention. Either increased endowment or generous denominational support they must have if they are to survive.

-Biblical Recorder.

ARE CREEDS A CURSE? By Dr. Chas. A. Jones In The Baptist Courier

-0-There are some among us who seem to think so and to think so very strongly. The short, sharp statement, "A creed is a curse," is uttered with such dogmatic finality that some may be led to think that that is the final word on the creed question and that nothing more can be said. However, that short, dogmatic dictum does not exhaust the subject. Something can be said on the other side. For one thing, every person who thinks on religious matters has a creed. Even the author of this declaration, that "a creed is a curse," has a creed. And this may be the major article in his creed. Every religious group

which has organized to propagate its faith has a creed. The various schools of science and philosophy have their creeds.

I have had occasion recently to look again into Dr. E. Y. Mullins Baptist Beliefs. In the introduction to this book Dr. Mullins gives a very sane and helpful discussion of creeds I give below a few observations growing out of his discussion and some related data.

1. A creed, or statement of be liefs, is the normal and inevitable expression of spiritual life. Says Dr. Mullins, "A creed is like a cry stal with many angles and facets. As the crystal is formed in obedience to natural law, so a creed is formed in obedience to a spiritual law. Michael Angelo chisled the marble into the heroic figure of Moses as the expression of his artistic vision What men see and feel they must express."

On the basis of Dr. Mullins' position, it would seem most natural that the person who has a rich, deep spiritual experience would need a considerable creed, a many sided statement, to express his rich and varied spiritual experience. On the other hand, the person who has little or no creed would be one who has little or no spiritual life to express.

This idea seems to be borne out (Continued on Page 15)



Refleve irritation due to over-use, exposure to Dust, Glare JOHN R. DICKEY'S EYE WASH

OLD RELIABLE LIC HASH
refreshes and brings comfort. Used 65 rearGenuine in red box. 25c and 50c at dra
stores. Ask for large size with droppe.
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### Hot Weather is Here-Beware of Biliousness

Have you ever noticed that in very hot weather your organs of digestion and elimination seem to become torand elimination seem to become tor-pid or lazy? Your food sours, forms gas, causes belching, heartburn, and a feeling of restlessness and irrita-bility. Perhaps you may have sick headache, nausea and dizziness or blind spells on suddenly rising. Your tongue may be coated, your complex-ion bilious and your bowel actions sluggish or insufficient.

These are some of the more com mon symptoms or warnings of bil-iousness or so-called "torpid liver," so prevalent in hot climates. Don't neglect them. Take Calotabs, the improved calomel compound tablets that give you the effects of calomel and salts, combined. You will be delighted with the prompt relief they afford. Trial package ten cents, family pkg, twenty-five cts. At drug stores. RE CREEDS A Continued fr vo passages Peter 3:17, d. knowing nd, beware

July 20,

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(Continued from Page 14) passages of scripture: ()) Peter 3:17, 18, "Ye therefore, ed, knowing these things beand, beware lest, being caraway with the error of the ed, ye fall from your own steadss. But grow in the grace and gledge of our Lord and Saviour S Christ." As some one has said owth in the knowledge of Christ dispensable to growth in grace." wledge here means spiritual inction (Gnosis) as distinguished personal communion with rist (Epignosis). Or, we may say wth in grace is the result of wth in the knowledge of Christ. works both ways, the more we n of Christ the more we grow grace. So the more one knows Christ through spiritual instruc-, or through richer spiritual exence, the more creed will he need express this richer spiritual life. 2) The same general thought is strated in the ninth chapter of in It is interesting to notice how is cured blind man grew both in is personal knowledge of Christ and his creed. At first he knows Jesus mly as a man. "The man called Je-RS (V 11). Then he defends him s a man from God. "If this man were not from God, he could do hing" (v 33). Then he gets a hearer knowledge of Jesus. "Lord, believe. And he worshipped him." 38.) Now he recognizes Jesus the Son of God and worships m. Isn't it suggestive how his greed grows in proportion to the growth of his spiritual experience?

greed grows in proportion to the growth of his spiritual experience?

2. A creed, or statement of beliefs, is a necessity if we are to propagate our Christianity. Dr. Mullins: "Doctrinal statements are given exact form for the same reason an Indian makes his arrow straight and sharp. Both are designed as weapons, or implements to achieve results."

So every religious group which s gone out to spread the Chrisan evangel has found it necessary clearly define its faith, to clearly fine its doctrines. It is difficult see how we can propagate the hristian religion without creeds. To ay, "The New Testament is my eed," gets us nowhere. It is a ap way to evade the issue. "The le must be interpreted. But we we for our illumination in intereting the same spirit who inspired (Mullins.) The New Testament not a creed. It is the source, or art of the source, of the Christian eeds. The whole Bible is the source ok of our creeds. Our creed is le statement of what we believe e scriptures teach.

Dr. Mullins well says: "No Baptist creed can be set up as final and authoritative apart from the scriptures." The other side of this statement, of course, is something like this. A creed is final and authoritative just to the extent that it presents a true interpretation of the scriptures. For the scriptures are the word of God, and God's word is final and authoritative.

3. Groups have rights to the free exercise of their creeds as well as do individuals. Dr. Mullins: "Of course, Baptists have a right to the peaceful exercise of their freedom

in holding and maintaining their own views as to Christian truth. In this the group or denomination corresponds to the individual in the matter of freedom. Consequently, they themselves must judge when an individual or a group within the larger body has departed from the common view sufficiently to warrant separation. The enforced continuance of an individual with the larger group after radical and hopeless divergence of belief has arisen is a tyranny equal with the enforcement of the beliefs of the group. Religious freedom, in other words, is the right of the group as well as of the individual."

This is a truth which some people. The individual of divergent views has no more right to enforce his peculiar views on the group than the group has to enforce its views on the individual. One is as tyrannical as the other. The group has as much right to the exercise of its freedom in these matters as the individual. When an individual can no longer be happy in his group fellowship because of divergent views he has the right to withdraw. Dr. Fosdick acted in good faith when he took down his Baptist sign. When the Riverside church departed from the doctrinal views commonly held by Baptists it had no right to operate under the Baptist name. The same is true of individuals and groups who are not in agreement with the doctrines commonly held by the denomination.

4. Finally, one's attitude toward creeds determines whether they shall help or harm his spiritual life. A creed to a Baptist is not binding on any individual conscience. Creeds to us are simply statements of what we believe the scriptures teach. Creeds grow up out of voluntary agreement. Dr. Mullins: "If A and B and any number of others should thus set forth their beliefs for all the world to understand, this would be simply the exercise of their freedom in Christ. And this is precisely the way Baptist creeds and confessions of faith have arisen."

In accordance with this principle our fathers agreed upon the statements of their faith as we have them in the Philadelphia Confession, The New Hampshire Confession and the Statement of Faith and Message adopted at Memphis. Our fathers had definite beliefs and were not ashamed to say so. That was their strength. They had a definite message which they believed in, and believed the world needed, and which they were under obligation to God to publish to the world. The weakness of our people today is that they have no definite message, or do not know what Baptists stand for, and have no conviction of a divine commission to give their message to the world.

Occasionally today we hear a Baptist preacher of years of pastoral experience rise up in public and ask "What is the Baptist message?" If, after fifteen or twenty years as pastor of Baptist churches he has not found the Baptist message, what kind of message has he been giving his people? Do Baptists have a distinct message? If not, why should we continue to exist as a separate denomination? It is encouraging to know that this group

which has no creed and no definite message is a small group. The vast majority of our people still have clear-cut convictions of truth which they are not ashamed to confess.

Dr. Mullins says that a Baptist may exercise his freedom by having nothing to do with any creed and by looking to the scriptures alone. This is all right for the person who accepts the scriptures as the word of God. Then he adds, "Nevertheless, I think creeds perform a useful function in educating us to unity of faith and practice, so long as they are not worn as death masks for defunct religion, or employed as lashes to chastise others; so long as they do not arrest life and growth-in short creeds help rather than hinder. A creed is a ladder. On it one may climb up to a lofty outlook, a purer spiritual atmosphere, or you may climb down to the low platform of a barren orthodoxy."

How can we grow into unity of faith and practice unless we have some definite beliefs in which we can agree? Paul's great exhortation to the Ephesians to "give diligence to keep the unity of the spirit in the bonds of peace" is based upon his creed of the eight-fold unity declared in Ephesians 4:4-6. And he tells us that the divinely appointed ministers of the church are for the building up of the body of Christ, "till we all attain unto the unity of the faith and the knowledge of the Son of God." Eph. 4:13.

5. The great apostle Paul was keenly interested in "the sound doctrine." He left Timothy in Ephesus that he might "charge certain men not to teach a different doctrine," than that which he had preached.

(I Tim. 1:3.) He warns against false teachers who teach things "contrary to the sound doctrine." (I Tim. -: 10). Then he tells Timothy that if he does certain things he would "be a good minister of Christ Jesus, nourished in the words of the faith, and of the good doctrines which thou hast followed until now." (I Tim. 4:6.) These words, faith and doctrine "denote respectively the sum total of Christian belief, conceived as an ideal entity, and the same as imparted little by little to the faithful." Again Paul says: "If any man teacheth a different doctrine, and consenteth not to sound words, and the doctrine which is according to Godliness; he is puffed up, knowing nothing but disputes." (I Tim. 6:3, 4.) Finally, he urges Timothy to "Hold the pattern of sound words which thou hast heard from me in faith and love." (II Tim. 1:13.)

It would seem, therefore, that Paul knew that there was a "pattern of sound words," and he urges Timothy to hold on to it himself and to withstand those who would pervert the "sound doctrine." Surely the Christian doctrines are worth knowing and defending in our day as well as in his. "Opinions are free; truth is sacred."—George W. Truett.

Columbia, S. C.

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## Kingdom News From Many Lands

CHARLES E. MADDRY, Executive Secretary

INABELLE C. COLEMAN, Publicity Secretary

#### REGISTER NOW FOR FOREIGN MISSION WEEK

Ridgecrest, N. C .- (F. M. B.)-Dr. R. S. Jones, home secretary of the Foreign Mission Board, Richmond, Virginia, announces Isaiah 42:4 as the theme for the following program scheduled for July 29-August 4 at the Southern Baptist Assembly, Ridgecrest, North Caro-

#### Saturday, July 29

7:30 Music-W. Plunket Martin. 8:00 Missionary Message-M. T.

Motion Pictures-Mary M. Hunter.

### Sunday, July 30

9:45 Sunday School.

11:00 Morning Worship - J. H. Rushbrooke.

1:00 Dinner.

6:00 Supper.

6:45 Sunset Service-C. Roy Angell.

8:00 Missionary Message-Chas. E. Maddry.

### Monday, July 31

Morning Watch-Baker J. Cauthen.

8:00 Breakfast.

9:00-9:45 Missionary Message-Hattie Gardner.

9:45-10:45 Missionary Message-A. C. Donath.

10:15-10:25 Recess.

10:25-11:10 Young People's

11:10-11:30-Recess.

11:30-12:45 Missionary Address -Charles E. Maddry.

1:00 Lunch.

6:00 Supper.

6:45 Sunset Service-C. Roy An-

8:00 Missionary Message - A. Scott Patterson, W. H. Carson. Motion Pictures-Mary H. Hunt-

#### Tuesday, August 1 Topic: EUROPE AND NEAR EAST

7:20 Morning Watch-Baker J. Cauthen.

8:00 Breakfast.

9:00-9:45 Missionary Message-Samuel Vila.

9:45-10:15 Missionary Message-Bela Udvarnoki.

10:15-10:25 Recess.

10:25-11:10 Young People's Hour.

11:10-11:30 Recess.

11:30-12:45 Missionary Address -John Cooutz, Everett Gill.

1:00 Lunch.

6:00 Supper.

6:45 Sunset Service-C. Roy Angell.

8:00 Missionary Messages - Lucatia Sezonov, Manfredi Ronchi. Motion Pictures-Mary M. Hunt-

Wednesday, August 2

Topie: W.M.U. WORK OVERSEAS 7:20 Morning Watch-Baker J. Cauthen.

8:00 Breakfast.

9:00-9:45 Missionary Message -Alma Jackson.

9:45-10:15 Missionary Message-Martha Linda Franks.

10:15-10:25 Recess.

10:25 - 11:10 Young People's 11:10-11:30 Recess.

11:30-12:45 Missionary Address

-W.M.U. Representative, Juliette

1:00 Lunch.

6:00 Supper.

Sunset Service-C. Roy An-6:45 gell.

8:00 Missionary Message-Lena Lair.

Margaret Fund-Juliette Mather.

### Thursday, August 3

Topic: LATIN AMERICA 7:20 Morning Watch-Baker J.

Cauthen. 8:00 Breakfast.

9:00-9:45 Missionary Message-Honorio Espinoza.

9:45-10:15 Missionary Message-Clem D. Hardy.

10:15-10:25 Recess.

10:25 - 11:10 Young People's Hour-R. Elton Johnson.

11:10-11:30 Recess.

11:30-12:45 Missionary Address -Frank H. Leavell.

1:00 Lunch.

6:00 Supper.

Sunset Service-C. Roy An-

Missionary Messages-J. J. Cowsert, Djalma Cunha.

Motion Pictures-Mary M. Hunt-

### Friday, August 4

Topic: THE ORIENT

7:20 Morning Watch-Baker J. Cauthen.

8:00 Breakfast.

9:00-9:45 Missionary Message-Bertha Smith.

9:45-10:15 Missionary Message W. Maxfield Garrott.

10:15-10:25 Recess.

10:25 - 11:10 Young People's Hour.

11:10-11:30 Recess.

11:30-12:45 Missionary Address -R. E. Beddoe, M.D.

1:00 Lunch.

6:00 Supper.

6:45 Sunset Service-C. Roy Angell.

8:00 Missionary Messages - F. Catharine Bryan, M. T. Rankin.

Motion Pictures-Mary M. Hunt-

### RECEIPTS FOR MONTH OF JUNE, 1939

Cooperative Program .....\$..34,965.66 Designated Gifts ...... 18,105.94 China Relief Fund ..... Debt Account 2,190.83 Lottie Moon Christmas Of-258.09

Miscellaneous Income .... 3,584.01 \$ 60,617.80

### MANY NATIONALS TO ATTEND BAPTIST WORLD ALLIANCE

Richmond, Virginia-(F. M. B.)-The sixth meeting of the Baptist World Alliance will convene in Atlanta, Georgia, July 22. The first Congress was held in London in 1905. The others followed in 1911 at Philadelphia; 1923, Stockholm; 1928, Toronto; and 1934, Berlin.

Southern Baptists' interests around the world will be represented by missionaries and nationals from the countries in which work is maintained. Rev. Enrico Paschetto, Young People's Secretary of Turin and Susa Valley District, and Rev. Manfredi Ronchi, Pastor of the First Baptist Church, Rome, and co-editor of the Italian Baptist magazine, will represent Italy.

From Rumania will come Rev. Danila Pascu, Field Secretary; Rev. Iucasa Sezonov, President of the Baptist Seminary, Bucharest; Rev. John Cocutz, Executive Secretary of the Rumanian Baptist Union; and Rev. Charles Molnar, Young People's Secretary of Hungarian Baptists in Rumania.

Dr. Bela Udvarnoki, President of the Baptist Seminary, Budapest, and Rev. Mihaly Baranyay, Field Secretary, will be present from Hungary. Spain will send Rev. Samuel Vila.

South America will be represented by Rev. Honorio Espinoza, of Santiago, Chile; Dr. Djalma Cunha, President of the Baptist Seminary, Rio de Janeiro, Brazil; and Rev. Santiaga Canclini, of Buenos Aires, Argentina, President of the River Plate Baptist Convention.

Zeh Zsang Zau, son of S. U. Zau, senior deacon in Old North Gate, Shanghai, and Mr. Wu G. Djung will be official delegates from China. S. U. Zau has built two of our largest missions in Shanghai: the Fad Hwo Mission and the East Tah Hwo Mission. Young Mr. Zau is a student at the University of

Of these delegates to the Baptist World Alliance the following have been invited to take part on the program of Foreign Mission Week at Ridgecrest, North Carolina, July 29-August 4: Rev. Samuel Vila, Dr. Bela Udvarnoki, Rev. John Cocutz, Rev. Lucasa Sezenov, Rev. Manfredi Ronchi, Rev. Honorio Espinoza and Dr. Djalma Cunha. -BR-

### MISSIONARIES' CHILDREN AT RIDGECREST

Ridgecrest, N. C .- (F. M. On the hotel staff of the Southern Baptist Assembly at Ridgecrest, N. C. this summer are the following sons and daughters of missionaries and nationals: Anabel Lia Callero of Cuba; Maria Martinez of Cuba; Esther Martinez of Cuba; Dina Dominguez of Cuba; Cora May Marriott of China; Betty Norwood of China; Golda Jean Fielder of China; Joy Chow of China; Julia Conn of China; Robert Bratcher of South America; Lewis Bratcher of South America; Howard Olive of China Byron Fielder of China; Bryan Glass of China; Yong Jun Lee of Korea; Dan Williams of China; Alfred Taylor of South America, and William Connely of China.

### CHINA EMPHASIZED IN AUGUST COMMISSION

Richmond, Virginia-(F. M. B.)-The August issue of The Commission will feature the Orient in both pic tures and articles with special emphasis on China.

The cover, Madonna of the Moon Window, is a splendid sample Chinese art by Luke Ch'en in which are shown the moon window and the bamboo so characteristic of Chinese paintings. W.M.U. organizations will find this picture, as well as those scattered throughout th magazine, well adapted for posters and handwork in connection with their programs on China.

The articles in this August issue will prove to be a rich source of supply for human interest stories and information concerning Chine affairs. Although this number ma jors on China, the other fields have not been neglected. Keep up to date on foreign mission information and subscribe to The Commission. The subscription price is fifty cents year and should be mailed to The Commission, Box 1595, Richmon

### EMERITUS MISSIONARY DIES IN ENGLAND

Richmond, Virginia-(F. M. B.)-Word has been received from Mrs. Sydney J. Townshend, Hailsham England, that her husband, the Rev. Sydney J. Townshend passed away on June 11.

Mr. Townshend was born in London, England, June 26, 1872. He was educated in the schools of London, and later went into business in that same city. In 1905, however, h gave up business as he felt called to be a missionary, and on August 13, 1906, he and his wife arrived in China as representatives of group of churches in London and the southern countries in England which adopted the name of China Christian Union. A few years after their arrival in China, Mr. and Mrs. Townshend moved to Kweiteh, Honan Province, where they served until they were retired on January 1, 1938. They were appointed missionaries under the Foreign Mission Board of the Southern Baptist Convention October 3, 1917.

The sincere sympathy of the Foreign Mission Board is extended to the family and friends of this devoted missionary who labored so long and so faithfully for the coming of the Kingdom of China.

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